

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., November 18, 1926

NEW SERIES
VOLUME XXVIII, No. 45

Gipsey Smith, Jr., will assist Pastor W. M. Bostick in a revival meeting at Bellvue Church, Memphis, beginning Jan. 2.

The daily papers report 150 additions to the church at Ponchatoula, La. The preaching was by Dr. W. E. Farr of Grenada.

Sixteen were added to the Farmhaven Church of Lottville in Madison County in a meeting in which Pastor Bryan Simmons was assisted by J. J. Mayfield.

Dr. John Jeter Hurt began his fourth year as pastor of First Church, Jackson, Tenn., with a revival meeting Nov. 7th, in which he is preaching. In three years 503 have been added to the church, a net gain of 320. The total contributions in this time have been \$123,421.76.

In return for a notice of subscription due we received last week a letter from the subscriber, a lady, saying the pastor thinks we ought to take the Advocate. M.....M! Have we invaded a Methodist family or have they invaded our ranks?

The Canton Church has secured a pastor's assistant in Mr. J. W. Wilson, who has been a member of the Mississippi Quartet of the Baptist Bible Institute. Already there has been a healthy growth in the attendance on the B. Y. P. U. meetings and he is lining them up for church attendance.

Atoms were so named because they were supposed to be indivisible, that is the smallest particles of matter in the composition of the universe. That is what was taught in chemistry thirty years ago. Then somebody discovered that each atom is a whole solar system; so to speak, made up of innumerable smaller particles named electrons. Now an Austrian scientist claims to have discovered that these electrons are miniature worlds made up of smaller bodies. We wish these gentlemen all speed and success in their investigation and discovery; but they will please not expect us to hold our faith in the Bible in suspense until they get through. They may take the wings of the morning and fly to the uttermost parts of space, or they may make their bed in electrons. But God was there first.

Pastor N. G. Hickman at Sardis has been preparing his church for a month for the Every Member Canvass for the 1927 Budget. They have three departments to their budget, the church building debt, current expenses and the denominational program. Sunday was selected for the subscriptions, and every member of the church was asked to come to the church between two and four o'clock in the afternoon and make his subscription. The work was going fine when rain interfered, and it will be concluded next Sunday afternoon. The editor had the pleasure of preaching to them on Sunday morning and was glad to be among old friends. This church will probably do better for the denominational program the coming year than ever before. They speak enthusiastically about Pastor Hickman.

It is said that in the South last year 76 million dollars were spent for school buildings and 50 millions for church buildings.

The General Education Board recently gave nearly three and a half million dollars for a medical college at the University of Chicago.

Occasionally you see a crippled boy going along with a cigaret in his fingers or between his lips. Perhaps he couldn't help being lame; but why add another handicap to his life? Why should anybody do it? "Let us lay aside every weight."

Evangelist R. B. Baucom writes:

Had a good meeting with First Baptist church of Conroe, Texas; 58 additions and 105 signed to tithe. Am now with First Baptist Church of Huntsville, Texas. Seventeen additions to the First Baptist Church yesterday.

Evangelists C. T. Johnson and Edgar Spearman held a good meeting at Piney Woods, half way between Star and Braxton in Simpson County. There has been no church here, the meeting being held in a tent. A great many Baptists were discovered and there were several professions of faith.

Multiply your ministry. There are many pastors who could send a brief message to thousands of readers through The Baptist Record, which would otherwise go to waste. Here is a large audience; speak to them, as some others are doing, for their edification and the glory of God. And do like you ask the folks to do in prayer meeting, give a brief testimony.

We have frequently seen it stated by people who desire to discredit the Bible that Bible writers assert that the earth is flat. Recently in an article in the Christian Century we read that the writer of the forty-sixth Psalm believed the earth was flat. We thought perhaps we had at last found the source of this idea that has gone abroad. Immediately we turned to the forty-sixth Psalm and read it carefully; only to find that there is not a grain of sand in it on which to base such a statement. It is becoming more and more apparent that so called rationalists are not to be trusted.

Yalobusha County churches had a mission program at Water Valley the fifth Sunday. On account of the rain and muddy roads most of the churches were not represented, but Moderator Denley made a good address, and Clerk T. T. Gooch gave a very informing talk on the 50-50 division of Mission funds. Brother Nash also conducted a helpful devotional service. The Y. W. A. of Water Valley gave a good program under the direction of Mrs. Baker. Two other speakers we missed because of being called out. Pastor Lott was in general charge of the program and showed himself a capable host. The ladies of the church furnished an elegant luncheon at noon. The editor spoke only three times, besides a short Sunday School talk. The outlook for the Baptist program is better in these parts than for a long time.

Rev. W. H. Ryalls, for many years a prominent pastor in West Tennessee, died recently in his home in Trenton, Ky.

The Illinois Baptist Association had an all-night prayer meeting the first night of their annual meeting in which 100 people participated.

In five years Pastor W. W. Hamilton of St. Charles Ave. Church, New Orleans, has welcomed 775 into the membership and the budget of the church has grown from \$14,000 to \$46,000.

The officers and teachers of the Clinton Sunday School had a luncheon in the basement of the church Nov. 8th, and were edified by a good program of speeches. Plans were made for further enlisting their constituency and conducting a training school in the early spring.

The Word and Way says:

The following resolution—and we are for it—will probably be introduced in the next session of Congress, proposing the following amendment to the constitution of the United States:

"No person shall be a citizen of the United States who acknowledges the authority or is subject to the law of any foreign government, prince, potentate or sovereignty which claims or exercises the right of active or passive legation; or which makes treaties, pacts, covenants or agreements with civil powers; or which engages in activities, functions or prerogatives belonging to sovereign states in virtue of their sovereignty; or which claims or exercises legislative, executive or judicial control of matters subject to legislative, executive or judicial control by the United States or by the States."

All Jackson, including The Baptist Record, and everybody about these offices, welcomes the Convention. We are glad you have come. Some of us can remember when you were here before. You are bigger now than you were then, and so is Jackson. You were here fourteen years ago, in 1912. That was the year the present editor began his work on The Record. You were here 26 years ago, in 1900. That was the year he began his pastorate in the nearby town of Clinton. It is good to see how the blessings of God have been on our work. Twenty-six years ago there were only about 7,000 people in Jackson. Now there are probably 40,000. Then there was one Baptist Church with Dr. H. F. Sproles as pastor, and a membership of perhaps five or six hundred. Now there are four churches with an aggregate membership of near 5,000. While the numbers have grown about ten-fold, their contributions will this year be fifty times as much as in 1900. There are few cities anywhere that have so good a religious atmosphere and so active church membership. Baptists in the State now number twice what they did then and their gifts have far outgrown the increase in membership. We praise God and press forward. May this year, and this Convention mark the beginning of deepening spiritual life and even more healthy and rapid growth. Baptists, we are glad you are here in Jackson.

Please Order the Number of Pledge Cards Needed for the 1927 Program

DR. MULLINS IN KOENIGSBERG

By Everett Gill, European Representative

At Koenigsberg we reached the high-water mark in our Regional Conference tour. We had not had anything quite like it up to this time. The large and really magnificent City Hall, with a seating capacity of 3,000, was crowded with local and visiting Baptists and representatives of all the Christian bodies of the city. It was a distinguished and handsome body of Christians.

The choir of 300 voices sang with superlative sweetness and power. The simple and beautiful dignity of the program was worthy of the occasion. Dr. Mullins spoke with peculiar power on, The Centrality of Christ. The inherent drawback of the sermon being interpreted was more than compensated by its being done with sympathy and brilliance. The speaker and the congregation were in perfect rapport. I doubt if our great Baptist World Alliance president ever rendered more effective service to the Kingdom of God in a single address. The psychological moment, the message and the man met in perfect harmony. I am sure that this occasion will be remembered and talked about for many a day by East Prussian Baptists.

We are on historic ground in more than one sense. This is the home of the immortal Immanuel Kant, whose memory still broods over the place. This is, likewise, the home city of the Hohenzollerns. The Castle where Frederick the Great used to review his beloved Body Guard of Giants is just around the corner from here. We are in the birthplace of Prussian militarism.

This, also, is the strongest Baptist center of all Germany. In the city alone there are 4,400 Baptists, with six churches, while in all East Prussia there are 16,000 Baptists, which constitutes one fourth of all the Baptists in Germany.

This part of Germany is cut off from the Fatherland by a strip of land running up to the Baltic called the Polish Corridor. These Baptists as well as all Prussians, keenly feel the disabilities of the situation. They mention it in private and public by an irresistible impulse. It is as if we in America after losing a war were forced to have Texas cut off from the Union by a strip of non-American land. It is hoped, that through the League of Nations or otherwise, a peaceable adjustment may be made by which East Prussia may be joined to Germany and yet Poland have free access to a seaport and national safety.

It was in this tense atmosphere of religion and patriotism, the two sources of the holiest emotions of the human heart, that Dr. Mullins spoke this morning. It was to the children of militaristic Prussia who mourn over their dismembered native-land and who at the same time are profoundly Christian, that Dr. Mullins gave his simply worded and deeply stirring message. It is Christ alone who can settle all our disputes and misunderstandings. His fervent hope that the diplomats at Geneva might listen to Christ, who hovers over them and stands at their hearts door ready to help them solve these tremendous world-problems, had, I think, a profound effect on these East Prussians.

It continues to grow upon us that these regional conferences will be an epoch in the Baptist life of Europe. By means of them these various Baptist groups are coming to know more intimately their neighbors and over-sea brethren, and even themselves, also. The fact of our being a world-folk is making its deep impression.

I must not omit a mention of our unusual experience at the afternoon meetings. The four remaining visitors—Dr. Mullins, Dr. Rushbrooke, Dr. Lewis and myself—were divided into two teams. We were rushed from church to church by autos until all of us had visited all six churches. It was of peculiar interest to visit in three hours the more than 4,000 Baptists in their churches. The spirit of cordial fellowship was high. Laughter, tears and resolutions of re-

newed allegiance to Christ's Kingdom were all evoked.

Taking it all in all, the second Sunday in October will remain a memorable day in the lives of us all.

From here we move "on to Berlin."

MAUDLIN SYMPATHY FOR LAWBREAKERS

The same sympathy that was shown a preacher-editor of the State, when it came to light that he was a lawbreaker—a self-confessed forger—is being shown Kinnie Wagner, slayer of five men, who escaped the gallows for murdering a deputy of the law, and was sent to the Mississippi penitentiary for life at Meridian by action of court last week. Read about it in another column.

Law is a rule of action to enforce justice and "direct duty," says Webster. Anything that palliates offences before the law energizes the symptoms that culminate in crime and without "curing the disease." In other words, crime "spreads" every single time injustice results before the bar—and "duty" is misdirected.

Law is for protection of the innocent—and its enforcement is calculated to lessen crime.

The law-officer was slain while in performance of his duty. No wonder Wagner received the verdict with a smile. It deserved a horse-laugh.

Nobody, unless he is calloused like the criminal himself can but feel something of pity for a condemned man; but how can sane men and women present him with flowers and dainties, apparently palliating his offense, and hope to be preserved in safety and honor at their own firesides where their children are looking to them for guidance? Their pure eyes are beholding the inconsistency expressed. Outside of the home there are awful temptations awaiting them; there are passions to control; there is "proneness to do evil." The strongest influence in life comes from the example of older people, parents or others, who are of high standing in communities.

Should not the law be allowed to take its course as a means of protection and defense for the youth of our land? As a deterrent of crime? As a safeguard to civilization itself? Are we not "particeps criminis after the facts" when we lionize a convicted and condemned man and thus set at naught the things that make for decency, for safety and for right?

Shall we continue to teach the commandments in our Sunday Schools and then shower with favors and attentions the wilful criminal who defies both God and man? The young people looking on are drawing their own conclusions; and to kill, to steal, to lie, to commit adultery, to prostitute one's life, doesn't seem so bad after all in view of the flower-wreathed criminal, receiving with smiles and smokes the morbid sympathy of the public.

For illustration look at the derelict preacher-editor with one of the best known educators of our youth and high churchmen rallying to his aid; then look at Kinnie Wagner, cold-blooded slayer of men, convicted and condemned murderer—if handsome, debonair and twenty-three—claiming his mead of adulation.

We are making sport of the foundation stone of civilization—Law and Order. The fabric of civilization is being torn asunder by the unthinking. They might well "think on these things" on the sorrow of the living and of the dead who cannot speak for themselves and the future welfare of Mississippi. They might think of the mobs stirred by injustice or the law's delay, making criminals of themselves.

A life sentence in Mississippi is only a phrase. There is no such thing.

We are sowing bitter seed. We are reaping some. It is time to call a halt on "the sob-stuff."—Brookhaven Leader.

MY REASONS FOR BEING THANKFUL

We are told that God has two dwelling places,—one in heaven and the other in a meek and thankful heart.

I am thankful that I am a descendant of the "Pilgrim Fathers" and that it was American soil upon which they knelt in gratitude and thanksgiving.

My heart swells with gratitude for the progress of preceeding generations, and for the rapid strides of the present generation in science, education, agriculture, democracy in government, inventions, medical skill, labor saving devices and for the religious awakening of the present century.

I have been married twelve years and our home has been blessed with two happy, healthy children. For these and for my preacher husband I am truly thankful. We have had very little serious illness in our family but I am thankful for the services of efficient doctors and capable surgeons when we have felt so sorely our need of them. We count this one of our great blessings when we think of countries where medical science is unknown.

We all realize that life has few blessings that can compare with friendship and for faithful friends I offer a prayer of thanksgiving.

I am grateful for a place to work and for responsibilities and feel sure that the busier we are the happier our lives will be.

Surely life does have crosses and clouds but when our outlook is dark we can always remember that every cloud has its silver lining, try the "uplook" and push on thanking God for the blessings we do enjoy.

Our thanks for mercies received should be as fervent as our petitions for mercies sought.

The private and personal blessings we enjoy deserve the thankfulness of a whole lifetime. A night's sleep, what a miracle of mercy it is; and a new day and the waking up with the health to face and enjoy it; yes, even a pleasant meal with one's household, is not that worth a thanksgiving? Or, an interesting book, an hour with an old friend, a Sunday's quiet resting and worship after a strained and weary week, or some new light of interest or meaning in one's favorite line of study,—it is such things as these, far more than great special blessings that make up the sum of a happy life; and it is such things, if one would but think of them more, and not be always taking them as a matter of course, which would fill our days with thanksgiving.

I pity the person who can travel all the way from Dan to Beersheba and yet cry that it is barren all the way.

Mrs. A. F. Crittendon.

OCCASIONAL SELECTIONS

By J. N. McMillin

"In our money relations with God we find one of the great tests of our love. It is unthinkable that our heavenly Father could fail to involve our money in our spiritual relations. We test our patriotism by our money relations with the government. We test our love of home and wife and children in part on a money basis. Spiritual life is involved in all the other relations of life and therefore must find expression in terms of money. Yet God is not sordid or mercenary, only infinitely wise. Instead of giving less attention to money matters in the church, we must make them of more concern, so that every believer who knows the will of God will be familiar with the principles of stewardship and will be helped wisely and lovingly to do all and more than God expects in regard to money.

The church is not to blame that it has done so much about money, but rather that it has done so very little in such a confused and bungling manner. It is hoped that it will soon be universal for every church-member to be a systematic and proportionate giver to the entire gospel enterprise."

FIRST SOUTHERN SUNDAY SCHOOL CONFERENCE Memphis, Tennessee, January 18-21, 1927

"The South's Greatest Sunday School Event"

Promoted by the Baptist Sunday School Board and supported by the Sunday School Departments of all the State Boards and entertained by the Baptists of Memphis, the First Southern Baptist Sunday School Conference will occur January 18-21, 1927, as indicated. It will undoubtedly be the biggest Sunday School Meeting Southern Baptists ever held and bids fair to surpass anything of its kind that the world has ever seen. Southern Baptists have made greater progress in Sunday School work in the past few years than any religious body on earth. This meeting comes out of this progress and a popular demand for some medium of exchange and expression that will be commensurate with work that has been done, that is being done and that should be done.

Attendance Will Be Large

From all parts of the South expressions are to the effect that this is the type of Sunday School meeting that the folks want and that people are planning to attend in large numbers. State quotas have been suggested and enthusiastically accepted by all the different states through the State Sunday School Secretaries. These quotas are as follows:

| | |
|----------------------|------|
| Alabama | 200 |
| Arkansas | 300 |
| Florida | 100 |
| Georgia | 300 |
| Illinois | 100 |
| Kentucky | 200 |
| Louisiana | 250 |
| Maryland | 25 |
| Mississippi | 300 |
| Missouri | 200 |
| New Mexico | 50 |
| North Carolina | 150 |
| Oklahoma | 150 |
| South Carolina | 100 |
| Tennessee | 400 |
| Texas | 500 |
| Virginia | 150 |
| District of Columbia | 10 |
| Miscellaneous | 65 |
| Total | 3500 |

Reduced Railroad Rates

All railroads will grant greatly reduced round trip rates to Memphis for this meeting. This reduction is made on the Identification Certificate Plan and all who contemplate even the possibility of going should write to the State Sunday School Secretary or to the Sunday School Board at Nashville, Tenn., and secure as many of these certificates as are likely to be needed. These certificates must be presented at local stations when ticket is purchased and will secure the round trip ticket for just one half more than the one way fare. The sale dates of these tickets are January 14th through January 20th and the tickets are good until January 27th.

The Scope of the Program

The program is evenly divided between general meetings and conference meetings. One-half of the time will be spent in Conference meetings in different places and the following conferences will be in session simultaneously:

Sunday School Administration—Meeting in Municipal Auditorium.

Young People's and Adult Department Conference, including all Organized class workers—Meeting at the First Methodist Church.

Intermediate Department Conference—Meeting in Peabody Hotel.

Elementary Department Conference—Meeting at First Baptist Church.

Conference for Bible Professors and Teachers of Religious Education in our Southern Baptist Schools and Colleges—Meeting at the Peabody Hotel.

At these conferences every phase of the work will be presented and ample opportunity will be given for questions and free discussions, making the conference apply strictly to the problems of the local Sunday School.

The other half of the time will be given to great inspirational meetings which will be held in the giant City Auditorium, which will seat 12,000 people. The South's best speakers, song leaders, and preachers have been secured for these general meetings and without any business to burden the time but with the whole emphasis placed upon presentation of the great central themes of denominational life as it is related to the Sunday Schools and how the Sunday Schools are being and can be used to the everlasting glory of Christ and furthering of all of the work whereto the hands of Southern Baptists are set. Some of the speakers on the general program are: Ellis A. Fuller, Superintendent of Evangelism of the Home Mission Board, Atlanta, Ga.; T. L. Holcomb, Pastor of the First Baptist Church, Sherman, Texas; W. H. Houghton, Pastor of the Tabernacle Baptist Church of Atlanta; P. E. Burroughs, of the Sunday School Board of Nashville, Tenn.; and others. The music of the general sessions will be under the direction of Prof. I. E. Reynolds of the Southwestern Seminary at Fort Worth, Texas, assisted by Mr. and Mrs. Virgil Reynolds at the piano.

Special Rural Sunday School Session

During the Conference one general session is to be given over to a thorough consideration of the work of the strictly rural Sunday School. Messages will be brought by pastors and workers who have accomplished outstanding work in this field. Presenting this work will be J. B. Rounds, Corresponding Secretary of the State Mission Board of Oklahoma; T. W. Tippitt, Pastor at Vienna, Ga.; W. C. Milton, Rural worker in Tennessee; C. M. Goforth, of Georgia; and J. N. Barnette, of North Carolina.

Who Should Attend

This meeting will especially appeal to pastors, giving them new vision and knowledge in the Sunday School field. Churches would do well to pay the expenses of both pastor and general superintendent and lead departments and classes to pay the way of messengers representing them. No better investment could possibly be made and it would pay many times over in renewed energy and in better work accomplished. All general officers, department officers, class officers, and all teachers, together with all field workers make up the constituency of this meeting. Every interested Sunday School worker should make every effort to attend this meeting and get others to attend also.

The New York Times says:

The Baptists have solved the great problem. They combine the most resolute convictions, the most stubborn belief in their own special doctrines with the most admirable tolerance of the faith of other Christians.

The Bishop of London has been traveling in America and visiting many colleges. A reporter says:

The result of his experience with our college boys and girls is very interesting and reassuring. He has found, he tells us, that all their problems are the same that he and all his companions were fifty years ago when he was a youth and that there is neither more or less skepticism among youth today than in his college days. "All talk of the modern mind is pure humbug," he said. "The modern mind is the same as the mind of man has ever been. There is the same fear of death. There are the same sins. I have visited and spoken in ten of your leading universities. The students are facing the same old difficulties of the youth that I have known for forty years. Some of them are puzzled over moral questions, but they always have been."

DR. MULLINS IN EUROPE

By

Dr. J. H. Rushbrooke, European Commissioner

Dr. Mullins has rendered most conspicuous service to his Baptist brethren east of the Atlantic, and to the Baptist World Alliance, by his presidential tour this autumn. I have from time to time written regarding particular incidents or places; I wish briefly to sum up my impressions:

Firstly, the President's personality has inspired and won all his brethren. His geniality and humor have been a source of unfailing delight. Such a blend of wide reading, deep reflection and felicitous illustrations as appears in his speeches is extremely rare.

Secondly, Dr. Mullins' contact with members of the denomination in various lands has meant much for the World Alliance. It became a reality to thousands who could never have visited a general European Congress, much less a Baptist World Congress. Interest has been quickened, and the sense of brotherhood deepened.

Thirdly, the President has prepared the way for the Toronto Congress of June, 1928. He has spoken often of the great gathering then to take place, and in every continental country of Europe men and women are preparing to attend. Britain and America must see to it that they also are fully represented.

On the European mainland Dr. Mullins produced his impression while speaking through interpreters. Here in Britain his words have come direct and meaningful from his own lips, and he has thrilled and delighted us all. No one will forget the wonderful October 21st, with its address to London ministers; the crowded lunch at the Holborn Restaurant; and above all the evening meeting in the thronged Westminster Chapel, at which Mr. Lloyd George presided. I thought his speech that evening was the greatest which Dr. Mullins delivered—but he kept so high a level that it is difficult to speak confidently on such a point. After London, Scotland (where he and I attended the meeting of the Scottish Baptist Union at Aberdeen) gave the President of the Alliance a royal welcome.

Dr. Mullins returns to America laden with the greetings which he is charged to bear from the whole of Europe to American Baptists. I would wish them and all other Baptists to know that he has strengthened his hold upon the hearts and minds of his brethren here, and that he has rendered services to the common cause for which I, who specially represented Europe, thank God with my whole soul. The Baptist World Alliance has no administrative responsibilities, but its fraternal and inspirational influence exerted through such a personality as that of Dr. Mullins, is of the highest value to the boards which sustain or assist missionary work.

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS May 1—November 1

| | 1925 | 1926 |
|-------|-----------|------------|
| Ala. | 3,966.50 | 5,330.49 |
| Ark. | 90.21 | 2,000.00 |
| D. C. | 2,013.96 | 1,116.00 |
| Fla. | 4,205.46 | 4,351.68 |
| Ga. | 7,760.35 | 8,335.98 |
| Ill. | 54.66 | 1,086.72 |
| Ky. | 9,332.22 | 16,753.47 |
| La. | 3,369.91 | 4,070.36 |
| Md. | 2,901.06 | 2,231.69 |
| Miss. | 8,438.40 | 7,442.96 |
| Mo. | 7,780.13 | 6,908.59 |
| N. M. | 343.74 | 210.90 |
| N. C. | 12,590.09 | 12,616.03 |
| Okla. | 2,089.03 | 3,452.00 |
| S. C. | 4,167.08 | 10,189.79 |
| Tenn. | 9,140.75 | 12,142.81 |
| Texas | 6,388.15 | 10,522.83 |
| Va. | 15,347.53 | 19,680.85 |
| Total | 99,979.23 | 128,443.15 |

The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

CRUTCHES FOR CHRISTIANS

If you see a man walking down the street with a cane in his hand, you surmise that he is weak in the legs or in the head, which one being determined by the way he carries it. If he is going on crutches you haven't any doubt as to where his weakness is. Your concern about him is to know whether it is a temporary or a permanent injury. And even that question can soon be answered by a little observation.

Even so there are religious crutches, and there are Christians who are willing to use them. In infancy there is some excuse for using such aids, but most people are glad to discard them at the earliest possible period. A "perambulator" is a big name for a little contrivance on wheels for the infant of the household. He is put in the middle of a circle with a strip for a seat which permits him to sit down if he wishes, and allows his feet to touch the floor and he learns to jiggle himself along until he is able to walk. Very good for a baby just beginning.

So you taught your tiny tot to say, "Now I lay me down to sleep", and perhaps congratulated yourself on the precocity of your prodigy in religious attainment. But that was when he was quite young and immature. When he got bigger what did he do? What did you wish him to do? Did you put some other walking stick, crutch or perambulator in his hand and bid him keep going? Well, most Americans fling away the helps of this kind and try it "on their own".

Now what do you think of a person who is at a loss to know how to pray unless somebody puts a prayerbook in his hand; who does not know how to talk to his Father God unless somebody will put the words into his mouth? This thing of "enriching the service" is the way to impoverish the soul. It is to go through life always on crutches. May the Lord have mercy on our spiritual invalids and cripples. He came to make the lame to walk and the halt whole. It looks like we ought to get away from Mellins food and predigested pabulum after awhile. Can't we have an emotion unless it is provoked by the stimulus of second-hand religion? Can't we have a thought about God that is not furnished by somebody else's warming closet?

All of these crutches are a substitute for direct access to God and personal fellowship with him. The Bible warns us against dependence on men. Call no man father, rabbi, teacher. Paul said to the Philippians, "Not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure". Did you ever hear of the centipede which lost one of its hundred feet and had to hobble along through life on the ninety-nine he had left? It is a good thing to throw away a crutch now and then and try sure enough walking.

MORE LIGHT

People are asking what is the matter with this, that and the other. Among these subjects of inquiry are the churches, the Baptists, the boards and on ad infinitum. When the question is asked, What is the matter with the churches, or the Baptists, a variety of answers is returned; and the answers are about as confusing and unsatisfactory as the questions, or as the situations which give rise to the questions. Isaiah says, "We wait for light, but behold obscurity."

The thing that inspires all this questioning is the financial straits into which many of our boards have gotten, and the impossibility of arousing the conscience and the liberality of the people to meet the situation. Now we cannot answer all these questions, nor solve all these problems, but there is a way out. David says, "With thee is the fountain of life; in thy light shall we see light." There is no need for any man, or church, or denomination, or board to walk in darkness. There is light aplenty, if we go to the right place for it. If any man, or church will get close enough to God, he can easily find out where the trouble is and may learn what God is trying to teach us—"In thy light shall we see light."

THE HOLY SPIRIT

The Holy Spirit is the name most commonly used today to indicate the third person in the godhead. It is as to the Bible use and significance that we are now concerned. Last week we were studying the simple name, "The Spirit," and now we have the fuller name, the Holy Spirit, sometimes called The Spirit of Holiness. It will be well to inquire why this special designation is used as the name of one of the persons in the trinity.

The answer is that this describes first his character and second his office. He is called the Holy Spirit because he is distinguished from all other spiritual beings by the character of absolute holiness. Holiness in God may be defined as purity that maintains itself. That is purity that is not dependent on outward support for its continuance. A purity that is incorruptible, that may come in contact with corruption and sin without itself ever being corrupted or sinful. Our God is a consuming fire. Fire is by its nature pure and more than that it is destructive of all impurity. John describes in Revelation the triumphant song of those who are victorious over the beast as they stand by the sea of glass mingled with fire. David says: "Who shall dwell in thy holy hill?" and answers with a description of innocence. The holy character of God is thus spoken of by Isaiah: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" And answers with a description of a holy man. The Holy Spirit of God is the manifestation of the holy character of God in his Spirit.

But this word also designates his office and activity among men. You cannot separate except in thought between his character and his activity. A person or thing may be pure or innocent in itself and have little or no direct effect in making others pure. Not so with holiness. Holiness is active, aggressive. It will not allow wrongs to continue or sin to abide. The spirit is called the Holy Spirit because he produces holiness and requires righteousness in others.

John said "I indeed baptize you in water, but He shall baptize you in The Holy Spirit and in fire." Fire is active, aggressive; it spreads, it consumes, it destroys the dross; it sets energies in motion; and the Holy Spirit is a fire. For this reason we are said to be sanctified or made holy by the indwelling of the Holy Spirit. "God chose you unto salvation in sanctification of the Spirit" (2 Thess. 2:13); "in sanctification of The Spirit" (1 Peter 1:2). Sanctification, the making

of men holy before God is the work of the Holy Spirit.

We are saved from condemnation, from hell, by the blood of Christ. We are made fit for heaven by the inworking of the Holy Spirit of God. Our relationship to God is determined by our acceptance of Jesus Christ as Savior. Our likeness to God is produced by The Spirit of Holiness who dwells in us.

PUFFED UP

A horrible situation had developed in the church which Paul had planted at Corinth. According to his custom he had kept in touch with them by letters and messengers. Some from Corinth had informed him of several ways in which things were not going well. Probably the worst was that a young man, a member of the church, was guilty of incest; that he was known to be living in adultery with his step-mother. And the church was paying no attention to it. Matters were going on without rebuke or effort at correction. The thing that grieved Paul worst was that there was no healthy moral reaction in the church.

He says, "And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you." Paul is shocked, horrified, indignant; the more so that they are not. It is bad enough for such a sin to occur in a church or community; it is far worse that it is ignored or condoned. Paul says: "In the name of the Lord Jesus, ye being gathered together, and my spirit with the power of our Lord Jesus, deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Purge out the old leaven."

The matter of church discipline is a matter of life and death. The gangrene will spread until the whole body perishes. But it is not simply that an operation may be necessary, cutting off a member to save the body. There ought to be an instantaneous, involuntary, inevitable reaction to such a sin on the part of the whole church. There will be in a good healthy church. When typhoid germs are injected into the blood by the needle in the hands of a doctor, there is an instant reaction in the healthy body to overcome them. The white corpuscles of the blood rush to defend the body against the invasion and to expel the disease bringing intruders. That is what makes the body immune to typhoid fever. The same reaction takes place in a healthy church when a member is guilty of sin. If not, the body perishes.

Now what is true in a church is true in other bodies. It is true in a state and a nation. One of the most dangerous symptoms in the body politic today is the failure to resist and resent moral delinquency on the part of men who hold office or seek office. Political partisans even seek to protect those who are guilty of crime. The moral sense of the country was shocked at the revelations of corruption in Washington in connection with Dougherty, a cabinet officer. And yet there has been a persistent effort to protect him. The same thing was true in the case of Fall and Doheney. We are going through the same experience with men who have been elected to the United States Senate from Pennsylvania and Illinois, namely Vare and Smith, whose election reeks with corruption. And yet the moral sense of the people of these states did not rebuke them, but permitted their election to office. It is bad enough that men can buy their way to office, but that is not the worst of it. The people will have it so. As Paul says, "Ye are puffed up, and did not rather mourn." They go in with the acclaim of victory rather than being sent to jail with contumely.

But it may be that we do not need to go all the way to Pennsylvania and Illinois to find instances of such things. There are places where men may go into office reeking with the smell of bawdy houses, and maintain a large following

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through tricks of fraud that are not halfway concealed. Do we as a nation not need to purge ourselves from the defilement of moral offenders in politics? There are enough Christian people in America to put good men in every office from deputy constable to president, but it won't be done as long as partisanship is stronger than patriotism, and prejudice predominates over morality. There are plenty of places where Paul's exhortation is still needed: "Purge out the old leaven."

AN UNPUBLISHED INCIDENT IN THE LIFE OF DR. WILLIAM E. HATCHEE

During my pastorate in the city of Petersburg I was called to attend the funeral services of the Rev. John Straughan, a Baptist minister whose home was on one of the bluffs of the Appomattox river, not far from the historic City Point so often mentioned in the story of the Civil War. Mr. Straughan was a modest, sensible, faithful country pastor and lived at Enon, where he was a pastor for the most of his ministerial life. I found that in dying he left an exceedingly worthy and devoted wife and five or six children, most of them being quite young.

All true hearts went out to the widow in the untimely loss of her husband and in the heavy care which fell upon her in the management of her household.

Soon after this occurrence I went to live in Richmond and in some way twenty years slipped by and I never saw that family and never went again into that community.

Then it was that the pastor of the church invited me to help him in his August meeting and I was there again. At the close of the afternoon service a woman white haired and yet beautiful in her seriousness and dignity came up and claimed me as her guest for the night. It proved to be Mrs. Straughan and I made haste to assure her of the happiness it would afford me to be her guest.

There stood the quiet, unostentatious cottage and its white palings; its abundant Summer flowers that told of the pride and good taste of the home. I found that the little girls who touched me by their tears at the grave of their father had come into womanhood, were married and at home for the Summer with their little children. There was an air of unity, mutual devotion and buoyant vigor abounding in the home which made it most interesting to me.

The night was one of chastened memories and yet of cheeriness and contentment. The recollections of that night abide with me.

The next morning as I came out of my room with my hand baggage Mrs. Straughan called me from the back porch and said that she must see me before I went out and very quickly she came and put her hand upon my arm and drew me to the little parlor and we walked up in front of the enlarged photograph of a strongly built young man.

"Do you know him?" she asked quite calmly.

I hesitated for I could not recall the face.

"Oh," she said, "it was my folly to ask you. Of course you did not know him. That is my baby boy. That is Tommy and he was only two years old when you saw him."

"Tell me about him," I said for I saw there was something on her heart.

"Have you heard?" she asked. "Why I am sure you have not heard, and yet mothers think you know everything about their children. We buried him two years ago out there close by his father."

There was something charmingly tender and self possessed in the tone of her speech. Then looking up with a brightening smile upon her face she assured me that she had not brought me into the parlor to have any scene.

"Of course I had a mother's strain about it. Tommy had been sick for several weeks but in

some way he continued so cheerful and we really had such a good time around his bed that the thought that he would be taken away did not disturb us. One morning, however, as the physician was closing his visit he brought me across into this room and shutting the door he told me with a directness that would have been rude if it had not been told with sorrowful compassion that the case had gone against the boy and that there was not one gleam of hope that he could get well. It cut me very low, but when he went out I shut the door and had it out with the Lord. I put my motherly sorrow before Him and trustfully bowed to His will and before I went out all traces of my struggle had disappeared. I kept the secret until the time came to act. I managed to have myself left in the room with Tommy without any fear of interruption. I felt a buoyancy of soul which I would have thought impossible beforehand, and I chatted with the boy, tidied up his room, glided around his bed, smoothed the covering, beat up his pillow and talked about just the brightest things I could call to mind. It was quite a cosy, diverting chat we had together.

"But there was one thing potent and mighty in my heart. I wanted a word from my boy as to his outlook when his serious condition was made known to him. . . . You see, Doctor," she said, "all of my children came into the church very young except Tommy, but up to thirteen he could not be moved. He was well behaved, good natured and helpful but he did not seem to care about religion."

"Just after he was thirteen he was powerfully convicted and, unlike the other children, he was very slow in finding the way. He was much distressed, and we all tried to help him. His sisters sang for him, read the Bible to him; Aleck often took him up-stairs and prayed with him, and I did what I could in the case, but for three weeks Tommy was so melancholy that the children said he turned the house into a funeral."

"One Sunday morning we all went over to Enon; it was preaching day. In company with other elderly ladies I sat in the corner near the pulpit, and I saw my son come in with some other boys and take seats on the other side of the house from me. His face was ashen and drawn and his eye was upon the floor."

"Presently the choir began to sing, 'My hope is built on nothing less than Jesus' blood and righteousness.'"

"My eye was upon Tommy, and as they came to the two closing lines

'On Christ the solid rock I stand
All other ground is sinking sand'

I saw Tommy lift his face and fix his eyes on the choir."

"Then the second stanza was sung, and, with a strain of eagerness, the boy listened and when they struck again the last lines

'On Christ the solid rock I stand
All other ground is sinking sand'

I saw a flash of light as if it came from within illumine his face. He looked changed gloriously in that moment."

"And then came the third stanza, and when they came to the last lines of that stanza the boy, as if hardly conscious of what he was doing, rose to his feet, came up the aisle, picked his way along by the choir and walked up to me with just the brightest, loveliest face my eyes have ever seen in all the world and said, 'Mama, my feet are on the rock.' That was all he did say; that was enough for me and I gently drew him down in the seat by me, pressed him to my heart and gave him the kiss of a mother's fellowship."

"It had been eight years since that unforgettable day at Enon when my son, the last of the house, put his feet upon the solid rock. He never gave us any doubt as to the reality of his religion, but boys are reticent and he had never spoken very freely about his religious experiences. Hence it was I wanted to hear from him

before he died and so I knelt down by his bed and stroked his hair and chatted along about things and things until finally in the breeziest way that I knew how I asked him if he remembered the time when he was converted."

"The question stunned him for an instant and he asked me what I said, and I repeated the question."

"You are talking about that Sunday morning at Enon, are you not, Mama?" he asked in a placid and easy tone.

"I saw he had not forgotten. I had made ever so many resolutions to be very brave and to show no emotion, but the assured way in which he asked that question unsealed the fountains. I buried my face in the pillow and fondled his face with my fingers, but I could not hide it. He saw my tremor, possibly heard a truant sob and he turned over to me and lifted up my face and saw it all wet with tears. I must think that in that moment, if not before, he read the truth as to what was coming."

"Quietly with his hand he stroked away the tears as they welled up from my eyes and in a voice as sweet to me as the melodies of the redeemed he said, 'Don't cry, Mama; don't cry; my feet are still on the solid rock.'"

"That was enough again; I could hold no more, and from that time I watched around my boy so happy and thought of him as gradually coming to the point when the outstretched hand would take hold and bring him peacefully within the veil. I have missed him, but I have not mourned him. He was willing to go and I loved him too much not to spare him for the journey upon which he was going. And now my brother," she said, "I brought you in to tell you the story which I could wish that all the world might hear."

—E. B. H.

BAPTIST BIBLE INSTITUTE

The second quarter of the Baptist Bible Institute begins November 16th, but students entering even ten days thereafter can, by faithful study, make the second quarter. We have an excellent school. The spirit of the student body is superb.

We had fourteen representatives at the Student Conference in Birmingham.

On our recent Missionary Day, Rev. C. A. Leonard and wife delivered unusually stirring and impressive addresses. In all of our prayer groups and chapel exercises we are remembering our cooperative work, with special emphasis upon our great foreign mission enterprise. We have above thirty in training for foreign mission work.

Fraternally yours,

—B. H. DeMent.

OCCASIONAL SELECTIONS

By J. N. McMillin
CHURCH BUILDINGS

"Remember that a House of God, the community home for God's children, should be, both inside and outside, at least as attractive to strangers, and the young people, and as up to date in equipment, as the homes and schools of the community."

Remember that while the architecture should be artistic and churchly, churches should be built primarily for utility rather than 'to ornament the city'. Acoustics and convenience must prevail, for education and worship are primary. While there are so many urgent demands for funds for Christian work, intelligent Christian stewardship will squander little on inlaid wainscotings and marble pillars. Genuine walnut is desirable, but the Master would be better pleased with a genuine spirit of Christianity manifested by sacrificial gifts to missions. Architecture should magnify simplicity and the simple life, rather than encourage garish materialism and ostentation.

Balance expenditures with wisdom. Choose a modern Sunday School plant rather than extensive towers and art windows if both are impossible. Do not yield to whims and cranks."

LIABILITY OR ASSET

We do not hesitate to affirm that among all the institutions of Arkansas Baptists there is not one that has produced so much in the way of financial income for all our causes as has the Baptist Advance. When the campaign was on for the endowment of Ouachita College, it was found to be impossible to put it on among people who did not read the Baptist Advance, while there was practically always a good response from those who read the paper. In the time of the 75 Million Campaign the campaign never was put on where the Baptist Advance was not read, and no general denominational campaign can be put on among people who do not read the paper.

For the five years ending in 1924 (we have not compiled later figures) the total operating expense of the Baptist Advance amounted to \$75,446.72 and in these same five years deficits on the paper amounting to \$12,632 were paid by the executive board. But in the same five years the amount raised by Arkansas Baptists for denominational work (not including any local church expenses) was \$2,281,872.72. Suppose there had not been, and never had been, any such paper as the Baptist Advance; does anybody suppose for one moment that even one half of this more than \$2,000,000 could have been raised? The greatest financially productive asset that Arkansas Baptists have is the Baptist Advance, and the amount of denominational money that is used to make up its deficits is a mere baggatelle compared to the amount of financial income that is actually produced by the paper. Strengthen the paper and increase its circulation and you increase the income of every one of our enterprises; weaken the paper and cut down its circulation and you hurt every enterprise we have and diminish its income.—Baptist Advance.

THE HOME MISSION SITUATION

B. D. Gray, Corresponding Secretary

Our Home Mission situation is serious in the extreme. I am sure our Southern Baptist brotherhood do not realize how critical it is. Possibly we are at fault in not having had more to say about our debt. Many brethren in official and unofficial position have said: "Talk about debts is depressing. Do not stress the matter of debts." We have been influenced in a measure by such advice, but we are led to question the wisdom of it because a number of interests have made constant mention of their indebtedness and the brethren are distressed about these debts and are calling on the brotherhood to rise up and lift the indebtedness and free these interests from this terrible burden. In a number of instances in our papers, debts on our Foreign Mission Board and other interests have been mentioned and our Home Mission debt has been overlooked. Doubtless this was unintentional, but the point is that silence about our Home Mission debt has failed to secure the sympathy and help that we need.

Appeal to the Convention for Relief

Our two great mission boards—the Home Mission Board and the Foreign Mission Board—reported their distressful situation to the Southern Baptist Convention in Houston and asked for relief. The Foreign Mission debt was \$827,522.85; the Home Mission debt was \$1,343,275.04. The Foreign Board's debt had been reduced by \$1,051,957.16, through extras which were a little more than its regular receipts from the Cooperative Program. These extras were through designated funds and the campaign known as the "Love Offering," the two combined making \$1,051,957.16.

The serious question presented by the two Boards to the Convention was: How can we pay our debts and continue our operations without such drastic retrenchment as would almost bring collapse to the work? Could this be done from the receipts of the Cooperative Program,

which for the calendar year 1926, was put at \$5,000,000 for Southwide objects? The percentage allocated to Foreign Missions was fifty per cent. of the \$5,000,000, or \$2,500,000; for Home Missions the percentage was twenty-two and half per cent. or \$1,125,000.

From the above it will be seen that our Home Mission debt was nearly double that of the Foreign Mission debt and that Home Missions will get less than half as much as Foreign Missions from the Cooperative Program. It ought not to be difficult to see the desperate condition of the Home Mission work.

The Convention offered neither Board any relief outside of the regular Cooperative Program, the judgment of the Convention being against extra campaigns.

Extra Campaigns

The Home Mission Board has never had an extra campaign for funds either during the 75 Million Campaign or since. We have stood by the Cooperative Program, we have kept the covenants—and that much to our hurt, since numerous special campaigns have been made for various interests.

The Cooperative Commission said at the Convention:

"It is evident that our general boards and institutions cannot take care of their regular work and retire their debts gradually without larger revenues from the Cooperative Program than they have received the last few years and we are faced with the absolute necessity of increasing our distributable receipts in which all objects embraced in the Cooperative Program shall share upon the established percentages."

As just stated, we have kept the agreements but our receipts were so affected by these extra campaigns and the failure to raise the full objective in our Cooperative Program that the Home Mission Board presented the following plea to the Convention at Houston:

"We have presented a plea to the Cooperative Program Commission for relief from our present burdensome debt. We must retrieve some of the many severe losses we have sustained during the past five years. We have begged for an increase in the percentage allocation for Home Missions. Second, while not primarily in favor of extra campaigns, unless the percentage for Home Missions is decidedly increased we see no relief outside of a special campaign for Home Missions. We leave it to the wisdom of the Convention to decide what remedial measures shall be adopted for relief from our desperate condition of debt and for the prosecution of the Home Mission task on a scale worthy of this great enterprise. But we do entreat, with an earnestness incapable of expression, that the Convention bring immediate relief to the cause of Home Missions."

There was an overwhelming sentiment at the Convention against extra campaigns which found expression in the adoption by the Convention of the following recommendation from the Cooperative Program Commission:

"That in the future such parts of any reports to the Convention as make recommendations for appropriations of money from the general budget for specific purposes shall be referred to the Commission so that any action taken may be duly considered with reference to other objects in the Program; and that the Convention instruct its Boards and agencies not to launch any special campaign for funds until such campaigns shall have been submitted to this Commission for its consideration and approval."

Debts of the Boards

As to the debts on the Board, the Convention adopted the following recommendation of the Commission:

"That the Convention instruct the Boards and activities to proceed immediately with arrangements for carrying their debts over a reasonable period if this is necessary, if by extending their obligations over a period they can be taken care of gradually without the necessity of too great

curtailment in the immediate operations of these Boards and activities."

The Home Mission Board before the Convention had of its own accord adopted that plan and made arrangements for bonding most of our indebtedness over a period of years, thus doing beforehand what the Convention instructed all the Boards to do immediately.

This means, of course, that a portion of our bonded indebtedness annually with the interest added thereto and the interest on our floating indebtedness must be taken care of this year, all of which amounts to \$117,920.00, which has cut down to this extent our appropriations for the present year.

The Board at our annual meeting last June made drastic retrenchments in various departments of the work in the face of pitiful pleas for help from every direction. We are confronted with this situation:

Our indebtedness is \$1,343,275.04. In our appropriations for this year we had first to provide for the annual interest and a portion of the principal on this debt, amounting this year to \$117,920.00. Our regular work was thus cut short by this amount.

To meet this situation we must rely upon the receipts from the Cooperative Program for 1926, estimated at \$1,125,000.00 for Home Missions. How much of that has been received from January 1, to November 1, 1926? Answer: \$454,505.97, of this amount only \$128,533.44 was received from the first of May to the first of November, 1926.

Unless something extraordinary takes place during November and December in the way of receipts our plight will be even worse. In that case, our only resort will be further retrenchment, whereas we should retrieve the painful losses of the last four years.

The Supreme Hour for Home Missions

Our Board in the annual report to the Convention in Houston said:

"This is the greatest hour for Home Missions in the history of our country. The problems were never so acute, the demands so urgent, the opportunities so great and the obligations so overwhelming. This conviction is growing with thoughtful persons who realize the significance of America for the salvation of the world. America constitutes at once the greatest field and force in all the world for Christian civilization. Christian statesmen everywhere are beginning to realize this. Problems at home are as serious and complicated as those beyond the seas."

Only two months remain to wind up the 1926 Program. But what cannot Southern Baptists do in that time if we throw ourselves with unanimity, courage, confidence and sacrifice into this holy task!

Home Mission Rooms,
Atlanta, Ga., November, 1926.

RECEIPTS OF FOREIGN MISSION BOARD

From May 1 to November 1

| | 1925 Total | 1926 Total |
|-------|------------|------------|
| Ala. | 9,808.54 | 11,434.51 |
| Ark. | 7,636.96 | 20,343.45 |
| D. C. | 3,171.76 | 2,680.00 |
| Fla. | 19,820.97 | 15,093.04 |
| Ga. | 21,219.97 | 36,536.82 |
| Ill. | 262.20 | 2,300.65 |
| Ky. | 51,086.97 | 45,820.26 |
| La. | 7,417.56 | 8,868.08 |
| Md. | 9,508.48 | 9,470.00 |
| Miss. | 22,836.14 | 19,267.13 |
| Mo. | 19,723.10 | 15,086.71 |
| N. M. | 779.35 | 508.90 |
| N. C. | 30,003.28 | 30,430.69 |
| Okla. | 12,440.34 | 12,480.91 |
| S. C. | 35,212.13 | 25,850.97 |
| Tenn. | 25,165.29 | 27,882.06 |
| Texas | 23,000.30 | 26,784.69 |
| Va. | 60,404.05 | 52,175.57 |
| | 359,497.39 | 363,016.44 |

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHAT NEXT?

The books are closed; the State Convention is over, and our record is written for the year 1926. We did not accomplish all our hearts craved, but there is ample room for rejoicing. There was much progress made along all lines of our organized work, for which we should feel grateful.

We should face the new Convention year with the same spirit and grim determination that characterized our Lord when on his way to Jerusalem. It was said of Him that His face was as though He were going to Jerusalem. What was this spirit, this determination? It was the spirit of sacrifice and unyielding determination. He did not flinch in the face of obstacles and future suffering, but set His face steadfastly towards the cross to do His Father's will. This should be the attitude of every redeemed man, and should, in these testing days, be especially true of His ministers, upon whom God has placed the responsibility of leadership. In the words of our great President of the Southern Baptist Convention, Dr. George W. McDaniel: Pastor's leadership is necessary. The local churches and their individual members generally depend upon the pastor for leadership. They seldom advance beyond the standard set by their leader. Denominational pastors make denominational churches and members. Not all, but the majority of them will respond to the leadership of a liberal pastor, a man who carries his denomination's work on his heart and contributes liberally to its causes.

It works this way: The pastor lifts up a standard, and by his own example measures up to it; the members seeing the standard, and inspired by his words and deeds rally to its support; the churches, led by such pastors and composed of such members, will send to the state treasurer the funds needed to maintain the Kingdom enterprises."

As we turn our faces toward the new Convention year, what is the next step for us to take? The first step of this new year will be the Every Member Canvass; to put the Budget in all of our churches. This is our most important step now. The income necessary to carry on the Kingdom work is almost altogether dependent upon the budgeted churches. For instance, from January 1st, 1926 to October 1st, 1926 ninety-eight and one-half percent of all money received by the State Convention Board came through the budgeted churches, hence they are practically the one exclusive source from whence all the money comes. Therefore, we are beyond the stage of the experimental in this matter. It is a proven fact. There is nothing in the realm of financing which has been more conclusively demonstrated than the fact that the Budget has and will continue to work. If it has not worked in your church it is only because you have not given it a fair chance. Practically half of our Mississippi churches, and more than one-third of all our churches within the Southern Baptist Convention, have proved its worth. We need not argue further this point. It is too well established to need comment.

What next? This—let every pastor set his face as though he were going to Jerusalem, upon this very practical task and with the same spirit of self-sacrifice and unyielding determination keep on "keeping on" until the task is completed. We should have not less than one thousand and churches who will put on the canvass for the 1927 Cooperative Program. These one thousand churches could subscribe every dollar of the 1927 Budget, yes, they could over-subscribe it, for we are well able to put not less than one million into the treasury of our Lord each year. We would

not be doing what is possible for us to do then. If we would honor the Lord with as much as a tenth of what he permits us to have, our gifts would go far beyond the goal set for 1927. Why not put Him to the test, and thus enjoy the increased spiritual and material blessings, which will be sure to come? We will get more joy out of life; have more prosperity as individuals and as a State and Nation than we are enjoying today when we come to appreciate God's blessings upon us, and honor Him with that which is His.

Let every pastor see that his finance committee provide themselves with sufficient Pledge Cards, and urge upon his church the necessity of co-operation in making this the most complete canvass we have ever put on. We are counting on you to do your best.

DON'T GIVE UP!

We are fast approaching the most significant period of the year in our denominational work—the time for the Every member Canvass for the 1927 Cooperative Program. All of our Kingdom enterprises are included in the Cooperative Program, and depend upon the success of this canvass. The spirit in which we approach this important work will determine the success, or failure, of the Cooperative Program for the year 1927.

In 1925 fourth-fifths of all the money which came into the State Convention Board of Mississippi, came through the budgeted churches. From January 1st, to October 1st, this year the budgeted churches contributed 98½ per cent of all money received. This is a fine showing for the budgeted churches, but makes the un-budgeted churches show up in a very poor light. There is only one thing left for the un-budgeted churches to do, and that is to put on the Budget. This is our one, sure hope for a more successful Cooperative Program for 1927.

My one admonition to every pastor and church is, "DON'T GIVE UP". The time has come when we must budget, if we are to do the Lord's work in the Lord's way: "Upon the first day of the week, let each one of you lay by him in store, as he may prosper, that no collections be made when I come." There is only one way to prevent high pressure collection, or any other kind of special collection, and that way is through the Budget.

Let's go on until we have enlisted all of our churches. To stop now will be the greatest mistake we could possibly make.

PRESIDENT MULLINS ARRIVES IN LOUISVILLE FROM EUROPE

By Chas. F. Leek

President E. Y. Mullins of the Southern Baptist Theological Seminary and of the Baptist World Alliance arrived in New York Friday, November 5, from his two months abroad in the interest of Baptist world affairs as they relate to Europe. He remained in New York until Monday night, speaking before the Ministers' Conference and the American Missionary Society. On his arrival in Louisville he was greeted by Mrs. Mullins, a group of friends, a number of students and representatives of the local newspapers.

Dr. Mullins' statements to the Associated Press relative to the deliberate persecution of evangelicals in Roumania is "live" news, according to the newspaper man, since the Queen of Roumania is receiving so much attention in the United States at this time. It seems providential that Dr. Mullins' utterances should come just at this time. At any other time his statements on this

subject would go unheeded. It is hoped that they will not only be heard and published but that they may likewise bring the desired results.

Wires are being manipulated in Louisville to secure at least a fifteen minute audience with Her Majesty when she visits the city. Thus far little progress has been made, a request by Dr. George W. McDaniel, president of the Southern Baptist Convention, according to Associated Press reports, having been ignored. George Teleago, a Roumanian student at the Seminary, would plead the cause of his countrymen before his queen if she would grant the privilege.

Bro. Teleago adds, from his personal experience, to the evidence gathered by President Mullins how the state church prohibits the preaching of the gospel. On my desk is a letter, also, fresh from Bro. Joan Socaciu, until recently in the Louisville Seminary, stating that he had been thrice hailed before the police and ordered to stop preaching Christ. Bro. Socaciu, a quiet, unassuming, meek Christian gentleman, says in his letter, But you know I will not stop!

Dr. Mullins is to be the Missionary Day speaker at the Seminary on November 13, at which time he tells of his trip. His tour extended through two months, and included ten regional conferences at which there were Baptist messengers from twenty-four nations. At a number of the conferences there were public meetings at which thousands were in attendance. Notably among these meetings were the meetings at Koenigsberg, Germany and London.

At Koenigsberg, the fountain head of Prussian Militarism and the home town of the Hohenzollerns, Dr. Mullins addressed 3000 people who packed the large city auditorium. And in London the attendance was so large that the spacious Westminster Chapel had to be secured. David Lloyd George presided.

A THOUSAND DOLLAR PRIZE OFFER RENEWED

Two years ago the Foreign Mission Board of the Southern Baptist Convention offered a prize of ONE THOUSAND DOLLARS (\$1,000.00) for the best manuscript treating of EVANGELICAL CHRISTIANITY AS AN ALTERNATIVE FOR A LOST OR DECAYING RELIGIOUS FAITH. The purpose of this advertisement was to provide a book which should be helpful to a large company of intelligent men and women in all lands who, having outgrown certain religious forms and faiths, but left with unsatisfied religious needs, could be induced to give Evangelical Christianity consideration if it were presented to them in attractive and appealing form. In response to this advertisement a large number of manuscripts were submitted. These have had the attention of a committee selected to examine them. The committee reports that, while there were several most excellent manuscripts among those submitted, there was not one which the committee feels meets the conditions of the advertisement and which should be given the THOUSAND DOLLARS under it. That contest is, therefore, closed, but the THOUSAND DOLLARS which was offered having been contributed by individuals who were interested in this piece of mission work, and the Foreign Mission Board of the Southern Baptist Convention having this amount on hand with no authority to use it for any other purpose, makes this announcement of the renewal of its offer to pay a THOUSAND DOLLARS for a manuscript to which a competent committee shall make this award. The offer is open to everybody, and we shall be glad to send anybody upon application a copy of the advertisement which defines the sort of book that is wanted and the terms on which the THOUSAND DOLLARS will be paid. All manuscripts must be submitted on or before January 1, 1928.

All who are interested in this matter should address J. F. Loyd, Cor. Sec'y Foreign Mission Board, S. B. C., Richmond, Virginia.

Mississippi Woman's Missionary Union

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To all our brethren and sisters who can attend the Convention, which will be in session when this paper goes out—Welcome! Come to the office and see us if you have time. Call on us if we can serve you. To all the dear friends over the State who cannot come we know you are praying for the Convention. May His Holy will be done in all that is said and thought.

A personal letter from our beloved Missionary, Miss Willie Kelly tells us that she may be able to pay us a visit in December. How happy we shall all be to greet her again. She will bring us fresh news from Shanghai and other fields in which we are interested.

Did you get your Week of Prayer programs sent you some days ago? Please write us at once if you did. We are trying hard to get a package to each society. We want every woman and every one of our young people to have an envelope and do something for the Lord at this time.

Did your society celebrate the Margaret Fund Birthday? We are so pleased with the number of societies that have reported their celebration. We are gratified that they were all elated over results—both monetary and informational.

MESSAGE FROM OUR TRAINING SCHOOL

Dear Friends:

This session of 1926-27 opened cheerfully on September 21st, seventy-five interesting boarding students matriculating. Mrs. Janie Cree Bose, Principal, and her staff were ready to welcome them into House Beautiful, which Miss Mary Louise Warren had made "spick and span."

Mrs. Bose, after a helpful and delightful vacation with "the boy" at Winona Lake, seems in fine shape and takes charge with earnestness and a new sense of fitness after her year of experiences. Miss Littlejohn, Associate Principal and Director of Good Will Center, has always walked very circumspectly and nobly, but even then had to go to the Baptist Hospital for foot repairs. She and Miss Johnson are busy with Good Will activities after a successful summer, assisted by Miss Claudia Edwards, of South Carolina in Daily Vacation Bible School and playground, etc.

The chief event of the opening session was the installing of Dr. C. L. McGinty, former Dean of Bible School at Mercer University, as Professor of Old and New Testament in our school. He gives six hours a week to these important departments, Dr. J. R. Sampey contributing a lecture each month in Old Testament and Dr. A. T. Robertson in New Testament. Truly God has blessed us in giving us the services of these great devout scholars. The other courses are taught, as usual, by the Seminary Professors, but in our own class rooms. We are hoping that after his return from his World Alliance journeyings that Dr. E. Y. Mullins will give several lectures to our students.

The change that seemed quite radical has been made most pleasantly and the students appre-

ciate the longer hours for study, recreation and home life, since the long walks to and fro are eliminated. Mrs. Bose and all the teachers report fine interest and enthusiasm.

During the summer the annex was remodeled to provide a class room, which is proving adaptable and admirable. Dr. McGinty has a study in the annex.

At the first meeting of the Board of Managers, a full meeting, on October 11th, through Dr. McGinty a handsome gift of \$800 was made to the school by one of his former members at Hampton, Ga. With great appreciation it was accepted and a resolution passed to make it the nucleus of an Endowed Scholarship of \$4000 for Georgia girls. It is to be a memorial for the little son of the generous donor. We are trusting that the Georgia W. M. U. and the Alumnae will be immediately and deeply interested in this. The Kentucky endowed scholarship graciously named for your Chairman is proving so helpful.

A matter of interest at this Board meeting was the reconsideration of a resolution passed in 1921 against wearing of short hair by the young women of the school. It was then considered a passing fad and slighting remarks were made in the mission stations as to this new custom. The years have demonstrated that it has become a wide spread fashion among some of our most dignified and useful workers. Very cordially the Board rescinded the resolution.

The friends, as usual, are sharing home comforts with their girls and they and the faculty send hearty thanks for the unflinching love and care that this school receives.

Our finances in the hands of our wonderful Treasurer will, we are sure, be managed so as to meet our new needs until our quota of 1 per cent of Southwide gifts is restored to us. You recall, I trust, that we willingly surrendered that in Memphis for 1926 to help in a small way to save our Foreign Mission Board. We are trusting that liberal giving to Southwide needs will increase our share, so much needed with salaries of professors, etc., to provide for.

All here join me in loving appreciation of our faithful Executive Committee and Trustees, and in assurances of our increasing confidence in your thoughtful interest in this school.

Mrs. George B. Eager,
Chairman.

OUR BAPTIST SCHOOLS

Issued by the Education Board,
Southern Baptist Convention

J. W. Cammack, Corresponding Secretary

Most of the 117 Baptist Schools and Colleges and Seminaries have responded to our request for information as to their opening for the new session. The indications are that our schools had matriculated about 2,000 more students than the corresponding date in 1925. Special mention is made by many of the schools that the new students are improving in quality year by year.

The main needs of our schools as indicated in these reports, and in the order of the urgency of the needs, are: (1) Endowment or additional funds for operating expenses. (2) Equipment.

(3) Buildings. The total pressing financial needs of our schools at this time are about \$5,000,000.00. Our Seminaries at Louisville, Fort Worth and New Orleans enrolled early in the session 1,100 students for the ministry.

A Century of Organized Educational Work

The first Baptist Colleges in the South were organized in 1826. Two of these will celebrate their centennial anniversary in the near future. Mississippi College, Clinton, Miss., J. W. Provine, President, will begin their celebration November 19th, while Furman University, Greenville, S. C., W. J. McGlothlin, President, will have a similar occasion beginning December 7th. Both of these are fully accredited Standard Colleges and have an honorable as well as long history in the world of higher education. Other centennial celebrations in the future are due as follows: Georgetown College, Ky., 1929; University of Richmond, Va., 1932; Mercer University, Ga., 1933; Wake Forest College, North Carolina, 1934; Judson College, Ala., 1939.

Reaching Endowment Goals

Carson-Newman College, Jefferson City, Tenn., O. E. Sams, President, has closed a campaign which placed their productive endowment beyond \$500,000. This removed their last obstacle in meeting the requirements of a Standard College. Mississippi Woman's College, Hattiesburg, Miss., J. L. Johnson, President, closed an endowment campaign which puts them in line for recognition as a Standard College. Limestone College, Gaffney, S. C., R. C. Granberry, President, had ten months ago \$75,000 productive endowment. They have gone beyond the \$230,000 at this time and have good prospects of qualifying as a standard college in the next six months. The University of Richmond, Va., F. W. Boatwright, President, had made a good start in the first step in a campaign for two million dollars. The immediate effort is to secure \$500,000 from the alumni.

Steady Gains in Standardization

When the Commission on Standardization and Promotion of the Education Board was organized 8 years ago, four Southern Baptist Colleges had attained recognition as Standard Colleges. At present we have 16 colleges in this class, and fair prospects that three others will be admitted this year.

Southern Baptist Student Conference

The Southwide Conference attended by Baptist Students from every Southern state is in progress in Birmingham, this week. This is the first meeting of this character ever attempted and is most significant for good.

An Educational Program

Within a few weeks, the Education Board will send out to the Baptists of the South the report of its committee appointed at the Annual meeting in July, to prepare a suggested program of Christian Education for Southern Baptists.

The Truett Address

The address delivered by Dr. Geo. W. Truett on the report of the Education Board at the Southern Baptist Convention, Houston, has been printed by the Education Board and may be had by writing to the address below.

517 North 22nd Street,
Birmingham, Ala.

Starkville

During the three B...ville church... Training S...taught by M...and Mr. Juniors me...from three...Intermediate...thirty to f...met at ni...thirty. The A. & M. bo...because th...ranged at...served a sp...ing for the...most enjoy...Senior class...leaders and...the Junior...in the stud...iate Lead...owns and...the purpos...boys to an...it is a fin...come rollin...fine fellow...and we co...nearly twe...and nearly...Ray, the h...heart in th...ple and the...ful leaders

Adaton B.

During t...ville churc...Training S...ton had a...members...country ch...afternoon...only about...they have...doing goo...eight miles...each even...Starkville...went out...good crow...a delight...studied the...interest m...the class...The union...evening w...of interest...most enjoy...the preside...pable and...believe thi...try B. Y...cient.

Longview

The Stu...Longview...nity for o...the mornin...our B. Y.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Starkville Has Training School

During the week November 1-5 the three B. Y. P. U.'s of the Starkville church held their Annual Training School. The classes were taught by Miss Mary Etta Buchanan and Mr. Auber J. Wilds. The Juniors meeting in the afternoon from three thirty to four thirty, the Intermediates meeting from four thirty to five thirty. The Seniors met at night from six to seven thirty. There were a number of the A. & M. boys in the Senior class and because the class had to be arranged at this hour the church served a splendid supper each evening for the Senior class. It was a most enjoyable occasion. After the Senior class Miss Buchanan met the leaders and prospective leaders for the Junior and Intermediate unions in the study of the Junior-Intermediate Leaders Manual. The church owns and operates a big truck for the purpose of bringing the college boys to and from the college and it is a fine sight to see the truck come rolling in loaded with these fine fellows. It was a good week and we counted in the Senior class nearly twenty churches represented and nearly that many counties. Dr. Ray, the beloved pastor, has his heart in the work of his young people and they respond to his wonderful leadership.

Adaton B. Y. P. U. Meets for Study Course

During the same week the Starkville church had its B. Y. P. U. Training School the church at Adaton had a class for its B. Y. P. U. members. Dr. Ray preaches to this country church once a month in the afternoon. The church is small with only about thirty five members, but they have two B. Y. P. U.'s, both doing good work. Adaton is only eight miles out from Starkville and each evening after the work in Starkville, Dr. Ray and Mr. Wilds went out for an hour's work. A good crowd met us there and it was a delightful experience. They studied the Senior Manual and the interest manifested on the part of the class was most encouraging. The union served refreshments each evening which was an added touch of interest making the fellowship most enjoyable. Miss Roxie Clardy, the president of the union, is a capable and interested leader, and we believe this is one of our best country B. Y. P. U.'s, small but efficient.

Longview Has B. Y. P. U. Course in A. H. S.

The Students in the A. H. S. at Longview were given the opportunity for one period each day during the mornings of the week we had our B. Y. P. U. Training School at

Starkville to meet Mr. Wilds in the study of the B. Y. P. U. Manual. There were eighteen who were interested and each morning met the class. In checking up the number of churches represented we found that there were eleven, so we felt that it was one of the best opportunities we had had, for there in one class we reached in a way eleven churches. These young people were bright and capable, interested and enthusiastic in the work. They are members of the Longview Senior B. Y. P. U. which with the interest and help of their capable pastor, Bro. Pearson, is doing a splendid work. We appreciated the fine spirit of cooperation on the part of Mr. Winters, the superintendent of the school, who made it possible for us to have the class work in the school.

Summary of Week's Work

The above three churches cooperated in making this a very helpful week. Longview in the morning, Starkville in the afternoon and early evening and Adaton in the evening. We reached thirty churches in these classes, forming at least a nucleus around which a more definite work can be built in these churches. It was a good week and thoroughly enjoyed by us workers.

A Week at Columbus and Surrounding Country

The week November 7-12 was the annual B. Y. P. U. Training School Week for the churches at Columbus and M. S. C. W. Girls located at Columbus. The work was planned by the two pastors, Bro. Sansing and Bro. Franks, and by Miss Von Hagen, Educational Director for First Church, and Miss Johnson, Student Secretary at M. S. C. W. The mornings were given to country work, three churches being reached by some of the visiting workers, New Zion, Border Springs and New Salem were the three country churches reached. The afternoon was devoted to the work at "The Baptist Work Shop" for the M. S. C. W. girls, where each afternoon at one twenty a prayer meeting was held and at four thirty a class in Senior B. Y. P. U. Administration was taught. Each evening from six to eight thirty the work for the two churches was carried on at East End church. The outside workers were Dr. T. F. McCrea, returned missionary from China; Miss Mary Etta Buchanan, State Junior-Intermediate Leader, and Auber J. Wilds, State B. Y. P. U. Secretary. Dr. McCrea led the prayer meeting each afternoon at the Work Shop, delivered a wonderful address on Friday morning at New Salem and taught a class each evening, using the book of Ephesians. He also brought a

closing message each evening using as his general theme "Some Chinese Christians I Have Known". Miss Buchanan had a class of Intermediates each afternoon at the First Church and taught a class of leaders each evening at East End. Miss McArthur, one of the M. S. C. W. girls, taught the Junior class at the First Church each afternoon. Miss Von Hagen taught a class of Intermediates each evening at East End. Miss Johnson had an interesting class of Juniors each evening at East End. The class at the Work Shop each afternoon was taught by Mr. Wilds, who also had a class in the B. Y. P. U. Manual each evening at East End. Delightful lunches were served each evening by different organizations of the two churches. It was a delightful and profitable week's work, with more than thirty churches reached in a definite way. Santa Claus came on the last day, bringing to each of the out of town workers delightful remembrances in appreciation of their efforts, and the college girls showered their teacher with "train letters" each expressing their appreciation of his services. These were all deeply appreciated and sent us away happy and hoping that the Lord's kingdom was advanced as a result of the week's work.

Magee B. Y. P. U.

A very unique program was rendered by the Magee Senior B. Y. P. U. Nov. 7. The President had arranged to have the group in charge give a "Radio program". Accordingly, a loud speaker was procured to lend a more natural "atmosphere" to the evening. Behind a screen, the group captain announced through a megaphone that Station B. Y. P. U., Magee, Miss., was broadcasting a program on Worship. As each one gave his or her part, it came with natural (?) clearness through the megaphone. With the loud speaker plainly in view, it was not hard to imagine that this program was coming from Station B. Y. P. U. in far away Texas. A half dozen visitors were there to listen in, and pronounced it a success.

Program was closed by captain announcing: "Magee B. Y. P. U. now signing off, 7 o'clock, Standard Central Time".

If you want something unusual, try a Radio Program.

—Lillian Lockhart, Cor. Sec.,

Magee B. Y. P. U.

ELLISVILLE B. Y. P. U.

On October 3rd, at 5:30 o'clock a throng of Seniors gathered at the Baptist Church and elected officers as follows:

N. C. Everett, Pres.; Vardaman Wade, Vice-Pres.; Stacie Fortson, Secretary; Olie Ekes, Bible Reading; Esther McGrew, Captain Group No. 1; W. D. Bush, Captain Group No. 2; Clita Dickson, Reporter.

Then, we were all ready for the Lord's work. Our Union has some wide-awake boys and girls who are doing fine work. We hope to make this quarter one of the best, and that means we are working to plant

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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N. Nashville, Tenn.

our feet no higher ground. In addition to our B. Y. P. U. we had the honor of having Bro. A. J. Wilds. to teach a study course on B. Y. P. U. work which was a great benefit to our Union.

Reporter.

COLUMBUS FIRST CHURCH

We are very happy in our church just now over the revival that is going on among us. Our special series of services which came to a close two weeks ago did not bring the revival to a close. In fact, it seems just to have begun. Every Sunday since the meeting began we have had professions of faith. The number coming into the church to date is exactly 50, 23 of them by baptism.

One of the best signs I have seen was in the services two Sundays ago, which were conducted entirely by our laymen, being assisted by some others of our Sunday School workers, and in the absence of the pastor. There were eight additions to the church that day, six by profession of faith. Last Sunday we had fifteen additions, four upon profession of faith—one a college student. We are hoping and praying that the revival spirit may continue to spread until scores and scores of the lost in our city may be saved and that our members may be lifted up to normal Christian living, namely, that of being personal soul-winners for Christ. I think we are headed in that direction.

Yours very sincerely,

—J. D. Franks.

Visitor: "Is your father at home?"
Small Daughter: "What is your name, please?"

Visitor: "Just tell him it is his old friend, Bill."

Small Daughter: "Then he isn't in. I heard him tell mother that, if any bills came, he wasn't at home."

Sunday School Department

THE SUNDAY SCHOOL LESSON

November 21, 1926

R. A. Venable

JOSHUA RENEWING THE COVENANT—Joshua 24:14-25. INTRODUCTION:

Joshua's life so full of experiences and achievements is now rapidly coming to a close. Standing upon the western frontier of life, amid the thickening shadows of a day soon to pass forever, he becomes reminiscent of the past history of Jehovah's chosen people, and apprehensive of a destiny which might betide them in the future. The history of God's gracious dealings with them, from the call of Abraham to their settlement in the land promised to their fathers. This retrospect of Israel's history was made the ground of an exhortation to a loyal adhesion to Jehovah as the God of Israel, the One and Only True God.

The place chosen for this convocation of all Israel was preeminently conducive to the controlling purpose of the faithful old leader. Shechem was only a little more than thirty miles north of Jerusalem, which later became the religious center of Israel. Long before Jerusalem found a place in the history of the chosen people, Shechem occupied a prominent place in the annals of God's chosen people. The very name was suggestive of sacred associations which every son of Abraham fondly cherished and from which, in his better moments, he drew inspirations, and caught a vision of higher and better things. Shechem was the place where Abraham erected the first altar in the land of Canaan; here Joseph was buried and near here the sons of Jacob pastured their flocks, and in a neighboring village was Jacob's well. In the subsequent history of the chosen people other notable events were associated with Shechem. Joshua's long experience and knowledge of men doubtless prompted the selection of Shechem as the place most conducive to the consummation of his purpose in the convocation of the people of Israel.

1. Joshua, conscious that the end of his days was approaching, now a hundred and ten years old, gives his final charge to Israel. His address is pathetic, direct and appealing. He well knew the fickleness and impulsiveness of the people. The persistent tendency of Israel to drift away from Jehovah and serve other Gods, and the pagan influence of the idolatrous Canaanites, who were left in the land, inspired Joshua with gravest possible concern. Before his departure he endeavors to fortify them against the perils which threatened them, and points out the terrible disaster which serving other gods than Jehovah would bring upon them.

"Now, therefore, fear Jehovah, and serve him in sincerity and in

truth and put away the gods which your fathers served beyond the river, and Egypt, and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve whether the gods which your fathers served, that were beyond the river, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve Jehovah. (Verses 14-15). (1) Joshua emphasizes the importance of moral earnestness, perfect honesty with themselves and with Jehovah. All masquerading in religion is dishonest, discreditable and an insult to God, and corrupting. Of this sin, he suspects some of them are guilty, secretly worshipping the gods of their Chaldean fathers, or the gods of Egypt, while masquerading as the worshiper of the Only True God of Israel. They are at heart the devotees of idolatry, disporting themselves in togger of hypocrisy. (2) It is left to them to choose between the worship of Jehovah and the gods of their fathers beyond the river, or the gods of Egypt, or the gods of the Amorites, whose altars filled the land which they had subdued and are now occupying. God does not coerce men. They must, as moral intelligencies, make their own choice. (3) The choice must be made upon the basis of comparative values. "If it seem evil unto you to serve Jehovah, etc." God does not require men to choose him as the object of their adoration, praise and service without a motive. The highest end of life is found in a loyal devotion to and service of the true and only living God, who graciously seeks the loving service of men. (4) This supreme choice, Joshua had made far back in the years ago. This choice embraced himself and house. He had no doubt as to the wisdom and value of the choice he had made. His experience in the stress and storm of his long and checkered life had confirmed the wisdom of the choice he was urging upon them.

(2) The unexpected interlude which breaks in upon the continuous flow of Joshua's address is an expression of the superficial impulsiveness of a fickle people, lacking in depth of conviction and stability of character. "And the people answered and said, Far be it from us that we should forsake Jehovah to serve other gods, for Jehovah, our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through the midst of whom we passed. And Jehovah drove from before us all the people, even the Amorites, that dwelt in the land; therefore, we also will serve Jehovah; for he is our God." (Verses 16-18). (1) These expressions of loyalty to Jehovah were the fruit

of Joshua's eloquent appeal. They were the outflow of the emotions generated by the burning eloquence of their revered leader. They were superficial and transient. They were not the outflow of a deeply rooted conviction, crystalizing into a permanent purpose which were stronger than the circumstances of life, giving tone, direction, altitude and character to individuals and groups of men and women. Excessive emotionalism is always a dangerous foe to deeply rooted conviction, solidity of purpose and the development of the highest type of godliness. The defects of their avowed allegiance appears in their early subsequent history. Time tests the genuineness of our avowals and exposes the spuriousness of our professions. (2) To acknowledge the providential guidance and care of Jehovah was an excellence which these Israelites claim for themselves, but the moral and religious value of God's beneficence in determining their relation to him and their obligation to love and serve him, and him only, counted for very little. One greater than Joshua said, "Why say Lord, Lord, and do not the thing I command you?"

3. Joshua knew too well the superficial impulsiveness of these people to accept their protestations of loyalty to Jehovah without caution. His words of warning and admonition are clear and searching. The enormity of insincerity and belying pretensions in the service of Jehovah is especially emphasized and the fatal consequences of an attempt to substitute mere masquerading in religious togger for a life of loyal devotion and service of the God of all the earth.

"And Joshua said unto the people, Ye cannot serve Jehovah, for he is a holy God; he is a jealous God; he will not forgive your transgressions, nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good." (Verses 19-20). (1) Evidently Joshua detected in these protestations of loyalty to Jehovah a reservation which so vitiated their avowal as to make it impossible for them to render Jehovah an undivided allegiance. They were not out and out for God. Possibly they gave Jehovah first place in their devotions, but reserved a place for the gods many and lords many in their devotions. In that case, Jehovah was left out, as he is a jealous God, and demands the whole heart or will have none. God will not be brought into competition with any idol found in the pantheon of pagan deities. (2) To accord to Jehovah such a service would not only arrest the flow of God's kindness to them, but it would invoke his wrath. He would turn to do them evil. He would withdraw his kindness to them, and visit them with his wrath. He would consume them with his hot displeasure. (3) These stern denunciations of the divided condition of Israel's purpose to continue their devotions to the gods of their fathers, of the gods of Egypt, and of the Amorites, as subordinate deities, cut

deeper and laid bare the secret intents of their hearts, and drew from them the exclamation, "Nay; but we will serve Jehovah." (Verse 21).

4. But Joshua knew the alarming extent to which idolatry had gone, under cover, in the religious life of Israel, and with full purpose of heart he seeks to extirpate it from the life of a people, for whom he had given his life in service and suffering. He would add to their avowal of a complete repudiation of every god in the catalog of pagan worship, and profession of allegiance to Jehovah as the True and Only God, the sanctities of an oath and a covenant. "And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen Jehovah to serve him, and they said, We are witnesses. Now, therefore, put away, said he, the foreign gods which are among you and incline your heart unto Jehovah, the God of Israel. And the people said unto Joshua, Jehovah, our God, will we serve, and unto his voice will ye hearken. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem." (Verses 22-25). What ceremonial performances were attendant upon the making of this covenant we are not told. They probably differed little from those on former occasions—(See Ex. 19:20, also Deut. 29:1). In these covenants God engages to be the God of Israel, and they engaged to be his people. Both God and the people were bound by the terms of the covenant. The covenant was inviolable. To knowingly and wilfully violate the terms of the covenant put one beyond the bounds of mercy. There was no atonement for such a flagrant offense.

WEEKLY HEALTH SUGGESTIONS

by

Felix J. Underwood, M. D., State Health Officer

MISSISSIPPI STATE BOARD OF HEALTH Breast Milk For Baby.

Breast milk is the natural food for the baby. It is easily assimilated, cheap, clean, and convenient. No single factor exercises a more pronounced influence on the development of the baby and on his health during his entire life than nursing at his mother's breast. Breast feeding gives a baby a better chance for life and for steady and normal growth. The death rate of babies not breast fed is four times as high as the death rate of breast fed babies.

The ability of the mother to nurse her baby is largely a matter that lies in her own hands. She must wish so earnestly to nurse her baby that she is willing to seek and follow the advice of her physician covering her plan of life and her mental and physical hygiene, both before and after the baby is born.

"My, what a queer-looking woman!"

"She's really not so bad as she's painted."

THE QUALIFICATIONS OF THE EVANGELIST

In a previous article I endeavored to call attention to the sacrifices and joys of the evangelist. In this article I wish to emphasize the qualifications of the evangelist. The world of today is coming to appreciate and eulogize, more and more the word "qualification." It is an important word in all the walks and realms of life. The spirit of the age in which we live demands that the leaders be trained or qualified. The word "specialist" is a child of the word "qualification." The evangelist is supposed to be a specialist in soul-winning. To be a specialist one must possess peculiar qualifications. My purpose in writing this article is to name the essential qualifications of the evangelist. Some evangelists seem to be qualified and yet they are not qualified. From a casual acquaintance you would think they are prepared and yet they are not prepared. On account of such evangelists the Kingdom of God suffers violence. The evangelistic qualifications may be divided into three classes. The natural, acquired and bestowed. One may do good and succeed without possessing all three of these qualifications, but will utterly fail without the bestowed qualification. With these thoughts in mind let us proceed to name the principle qualifications of the evangelist.

First, the evangelist must have an experimental knowledge of Jesus. A personal acquaintance with the Lord is indispensable to the evangelistic work. Without this qualification the evangelist will be as a tinkling cymbal or sounding brass. No one can possibly become a great soul-winner until he reaches that point in life where he can exclaim with the apostle Paul "I know whom I have believed." Nothing will take the place of an experience of grace in the heart.

To be able to introduce one person to another in a graceful way, you must meet both parties and remember their names; otherwise the effort would be embarrassing to all three. Unless you know Jesus it will be embarrassing to try to introduce him to some one else. This perhaps is the explanation of a great deal of timidity in soul-winning.

Another important qualification is Biblical information. The Bible is the sword of the Spirit. In the hands of the Spirit it cuts, convicts, reveals, enlightens and regenerates the hearts of lost men and women. Paul's message to Timothy who was to do the work of an evangelist cannot be overemphasized. Every evangelist ought to study to show himself approved unto God. The greatest compliment that can be paid to an evangelist is to have it said of him that he is familiar with the word of God. It may not make him popular but it will make his work effective and lasting. Preach the word is the best advice that can be given to any preacher whether he be an evangelist or pastor. If the world, the church or the individual

is out of harmony and fellowship with God it is because they have departed from the word of God. When the Bible is recognized, accepted and followed God will be glorified and the ills of the world illuminated.

The evangelist must also be a man of character. It certainly cannot mean that the evangelist must be popular or pleasing to everybody. Christ pleased only those who were converted and saw things from his view point. No evangelist in this age can do his duty and please all. If he pleases all classes of people he will not please God. Woe is the evangelist of whom all speak well. The evangelist that can be swept off of his feet by praise, popularity and money is not worthy to be called an evangelist. He must be firm, study with one goal in view and that the glory of God. If his conduct is such as a minister that he cannot stay in the pastorate he has no business running around over the world as an evangelist.

Then the evangelist must possess two other qualifications in equal proportions—love and courage. Either one of these alone will mitigate against the work of the evangelist. Love unmixed with courage will lead to a sentimental, compromising attitude. Courage without love is destructive. Love shows that the heart has been touched by the power of God and is soft and forgiving. Courage is based on truth and shows that principle takes precedence over everything else. Let love be without dissimulation and courage without fear or favoritism. This blended qualification will make God's messenger a power for good.

Again the evangelist needs the common qualifications of adaptability. When a God called evangelist fails nine times out of ten it is at this point. Unfavorable circumstances improperly met have been the cause of many evangelist failures. Circumstances vary according to locality. The same gospel messages are suitable for all places but the method of approach should be as tactful as possible under the circumstances. The knack of adaptability helps to overcome the most adverse circumstances. Happy is the evangelist who can be a Greek when he is with the Greeks, or a Jew when he is with the Jews, or a Roman when he is in Rome, where there is no principle involved. The evangelist must be all things to all men that he may win some. The evangelist must be the most changeable man living and yet the most immutable. He must bend his method of approach to fit the people and the minds of the people to fit his message. Happy is the pastor that has ability. Powerful and useful is the church that does this. This task is too great for man alone. Unaided by divine power he will fail but sustained and led by the Saviour he will succeed.

God give us evangelists—a time like this demands

Strong minds, great hearts, true faith and ready hands,

Evangelists whom the lust of money doesn't kill,

Evangelists whom the praise of people cannot buy,

Evangelists who possess opinions and a will,

Evangelists who have honor—evangelists who will not lie,

Evangelists who can stand before the demagogue and, dam his treacherous flatteries without winking.

Tall evangelists, sun-crowned, who live above the fog

In public duty and private thinking,

For while the impostors with their thumb-worn creeds,

Their large professions and little deeds,

Mingle in selfish strife lo truth weeps,

Error rules the land and waiting Christianity sleeps.

Evangelist Chas. C. Jones.

ARE WE MISSIONARY?

We have busied ourself with the supplement of the Record, issued October 21st. We find some startling figures. Follow the tabulations here submitted and answer the query of this topic.

| Number of Associations | In each of which there is one church that paid of the total |
|------------------------|---|
| 1 | 100 per cent |
| 1 | 86 " |
| 1 | 85 " |
| 1 | 84 " |
| 1 | 82 " |
| 1 | 80 " |
| 2 | 79 " |
| 1 | 78 " |
| 3 | 77 " |
| 1 | 76 " |
| 2 | 75 " |
| 1 | 73 " |
| 3 | 72 " |
| 3 | 71 " |
| 1 | 70 " |
| 1 | 66 " |
| 2 | 65 " |
| 2 | 64 " |
| 1 | 62 " |
| 1 | 60 " |
| 1 | 59 " |
| 2 | 58 " |
| 1 | 55 " |
| 1 | 54 " |
| 1 | 53 " |
| 3 | 51 " |
| 3 | 50 " |
| 2 | 49 " |
| 1 | 48 " |
| 3 | 47 " |
| 1 | 46 " |
| 1 | 45 " |
| 2 | 44 " |
| 1 | 43 " |
| 1 | 42 " |
| 1 | 41 " |
| 1 | 40 " |
| 1 | 39 " |
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| 1 | 32 " |
| 1 | 31 " |
| 2 | 30 " |
| 2 | 29 " |
| 2 | 27 " |
| 1 | 26 " |
| 1 | 25 " |
| 1 | 24 " |
| 1 | 23 " |
| 1 | 20 " |

All this being interpreted means that there was from Jan. 1st., to Oct. 1st., one association in which the church that paid the most—largest amount—paid 20 per cent of the Associational total. Again, there were three Associations in each of which the largest contributing church paid 77 per cent of their respective Associational total. In like manner the other figures are explained. The Association of 25 churches, of which one paid the 100 per cent of the Associational total, and that \$2.38, shows you how that these figures will mislead you unless they are studied.

Of those churches which were listed with amounts credited to their payments we have 895, and we are told that there are 808 which paid nothing. This gives a total of 1703 churches. Those that paid have done so with an average of \$6.05 per church. This leads us to say that there is not a single church of the 808 non-paying churches but what has some member who could pay \$6.05 to Missions and Benevolences and not miss the money when Christ mas times comes. Should all of the churches have paid at this rate there would have been \$10,303.15 raised, as against \$5,417.24.

In the figures which are furnished us there are 74 Associations listed. The Minutes of the S. B. C. 1925-26 show for Miss. 82 Associations with 1648 churches. Of course Dr. Gambrel was right. "You never know how many Baptist there are, for all the reports from last Sunday have not been received." So it is with Associations in their births and deaths.

J. H. Gunn.

BEAUMONT

The Intermediates had a Halloween social last Saturday night. We had a witch, a fortune teller and went through the land of night. We played some games. There was a large crowd of Intermediates there. When we were all tired playing we were served with an apple and some candy in separate bags. We all enjoyed ourselves and want another social soon.

—Buertrice Black,
Corresponding Secretary.

MRS. N. C. THOMAS

Lovingly known to the writer as
"Mother."

I know that her vessel was safe,
For she had the Saviour to pilot and guide.
And she always did her best,
No matter what e'er did betide.
Her ship landed safe into harbor.
The angel band welcomed her there,
No more storms, nor sorrow can reach her.
She can know no more toil, or care.
And now that her ship has dropped anchor,
And she has entered the land of the blest,
She can look into the face of her Father,
And say, "I did my best."
Mrs. Gus McDaniel.

COLLEGE COLUMN

M. S. C. W. NOTES
B. Y. P. U. Study Course

Our Annual BYPU Study course is in progress now, and Mr. Wilds is teaching a class of 42. The book used is "Senior BYPU Administration." Several girls are attending at night at East End. We are also enjoying Dr. McCrea at our noonday meetings.

S. S. Study Course

On the 29th Miss Margaret Frost, Southwide Junior S. S. Workers, will be in Columbus to conduct a study course in the Junior work. We hope to give her a good class also. Our aim this year is that we may have 125 different girls taking study courses.

Y.W.A. Social

Speaking of parties? The Y.W.A. had one on last Saturday that has beat all others a mile and a quarter! Everyone gathered at the Workshop at 6:30 and the fun began the second we entered the door. We gathered around a large bonfire in the back yard and played all kinds of games. In the midst of one game there was a sudden pause just for an instant, then some shrieks and yells. The Freshmen present stood still in amazement—for how could they guess who "Miss Buck" was. When Miss Buchanan got in the circle and was introduced they understood. She entered into the fun with the rest of us and Mr. Franks proved his ability as a long-winded preacher by catching everyone in a "yes" and "no" contest, in which he carried off the honors. After playing numerous games we toasted marshmallows and popped corn. As the fire died we stood around in a circle and sang. One of the best things about the party is talking about it afterwards and to hear those who went, talk about the "good time" you are bound to know it was a big success.

M. M. Causey.

At East End

We had three new Sunday School members last week. Our class is getting to be a live wire. We have ordered a Standard of Excellence and hope to be an A-1 Class soon.

Because the Methodist Conference was in session last week we had Methodist ministers with us at both services. Rev. McGowan preached in the morning on "Eternal Life." It was a wonderful inspiration because we felt that this dear old man had almost reached his goal, and had but to take a few more steps and he would find his reward with the blessed. Rev. George preached that night. He is a live wire, and held the audience spell-bound for an hour. All were interested in his message from the Juniors to the oldest people there.

Ruby Trigg, Reporter.

New Books

Almost every mail continues to bring us new books for our Reading Circle. Some of the last ones to

come in are: Jesus and His Cause; How Jesus Met Life Questions; The Highway and Lives of Girls who Became Famous. Many new girls are joining the Reading Circle.

Life Service Band

The program of this organization on last Sunday consisted of two reports of the Birmingham conference. They were among the best reports we heard. Every day at the noon meeting two girls had also reported the conference. This was the way we had of bringing back the messages to our campus. The reports at the L. S. B. were unusually good. The program for next time is "Bible Study" and we are going to have Mrs. S. B. Platt with us to teach the first chapter of Philippians.

Report Cards

The October report cards have gone home to the parents. We hope these cards will make the parents take an added interest in the S. S. Attendance of their daughters at M. S. C. W. There are still 89 girls not enlisted in Sunday School. We are making every effort possible to get them everyone.

Builders Sunday School Class of
First Baptist Church, Harper-
ville, Miss.

This class was organized on Nov. 12, 1924 with Miss Elizabeth Lassiter as teacher, and Mr. Jack Butler, President, with twelve members. Now we have an enrollment of twenty-seven. Our class has been recognized as a Standard class for the past two or three years. We were on the Honor Roll for the year 1926. We sent our President to the past Sunday School Convention at Birmingham, Ala. Also, we hope to send a representative to Memphis in January.

We have the best teacher in the State. She feeds us on the Bible. We feel and see the spiritual growth of our class.

Our class has furnished several officers and teachers to the Sunday School for this year.

Reporter.

DeRIDDER, LA.

Pastor T. W. Gayer of Louisiana and Singer, R. A. Walker of Lufkin, Texas, have just closed a great campaign with Emmanuel Baptist Church of DeRidder, La. The entire city was stirred. One man 98 years of age attended regularly. He has been a Christian 77 years.

R. A. Walker.

JOTTINGS FROM LOUISVILLE

The work of the Seminary is moving on with steady progress. Next week will end the first quarter, and we hope it will end pleasantly. That will be our examination week.

One of the greatest features of the Seminary work is the missionary activities of the students in the city of Louisville and other places where it is possible. In September the report of the work was as follows: Sermons preached, 6,204; conversions, 1,850; baptisms, 2,245;

tithers secured, 122. This includes work of first-year men for the months of September and October, and work of the old students and members of the faculty during these two months and last summer. The report of Missionary Day was given last week.

This morning we had with us at chapel Dr. Luther Weigle, who is the head of the department of Religious Education in Yale University. He addressed us on the subject of Religious Education, and gave some valuable lessons. He began his speech by referring to the sad result of the Revolutionary War when religion and morals were at a low ebb. He stated that the ebb was lowest until now. Many of his statements were striking and significant. Among other remarks he made these: "Youth today is only answering the stimuli given them. The chief cause of the sad condition is the intoxication of the mastery of natural forces. Every interest and occupation of man today is taught in the public schools but religion. To ignore religion is to discredit it in the minds of children. America needs a great revival of religion. We can not, nor do we want to ask the public schools to answer to this great need. The problem before us is one of Religious Freedom. The revival the American needs must come through the teaching function of the church. Evangelism through Religious Education is the fundamental need of America today." Dr. Weigle said the true evangelism that meant most was nothing short of religion taught through our churches. All through his address there was a clear note of fundamentalism, and he brings us face to face with the fact that the opportunity and responsibility of teaching and training for God is the church. Let us never lose sight of our great commission.

The Louisville Seminary was well represented in the Student Convention at Birmingham. Those who went bring back good reports, and we hope and pray that the results of this Convention will be of lasting good. Brother Merrill Moore was among the delegates.

—Richard H. Campbell,
Reporter.

GREAT MEETING AT LIBERTY

The writer had the great pleasure of being with Rev. H. H. Webb and his noble people in their revival meeting at Liberty, Miss., beginning on the 20th of October and closing on the 31st. Liberty is the County Site of Amite County, and a thriving little town. Bro. Webb has been on this field for about fifteen months and has done a great work. His people love him and follow his leadership. He had prepared the soil and sown the seed for a real revival. Webb is one of the greatest pastors in the State as well as one of the greatest preachers. I say this after being closely associated with him for twenty years. He believes in the old time gospel without any "sugar coating." With the work done before the meeting and

having the meeting well advertised, of course, the meeting started off fine from the first service. The church building is one of the most beautiful and well arranged buildings in the State, seating seven hundred people. We had service at 11:00 A. M. and 7:00 P. M. The building was practically filled, morning and night. People came from a distance of ten and twelve miles, and some even twenty miles. Nearly every service was a mountaintop experience. We, like Peter, felt that it was good to be there. There were quite a number of additions to the church, by letter and baptism. It was a feast to my soul to enjoy the fellowship of the pastor, his good wife and people. Sweet memories of the days spent with them will linger long in this pastor's heart.

—R. R. Jones.

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East Mississippi Department

By: R. L. Breland.

A COMMON HERESY

Some weeks ago a letter came, having no signature attached, giving some advice as how to proceed to do things in a certain community. Usually no attention is paid to those epistles where the writer is too weak or too cowardly to affix a name, but this one was so full of common heresies, so prevalent over the country, held even by some soft-hearted Baptists, that it is deemed expedient to make some reference to some things included in it.

The letter under consideration came from a community where none of the denominations has a house of worship, but all hold services in the school-house. Recently the Baptists have become strong enough that they are considering the building of a church. They being the strongest numerically of all the denominations in the community, there were some overtures made by others to build a "community" or "union" church-house. This the large majority of the Baptists was unwilling to do and began to take steps to build a Baptist church. This move brought the letter mentioned.

The "writer" seemed to be impelled by a great sense of "duty" to write this missive. It began with the statement that "there is confusion and discord among the people" where, before this move to build, all were of one mind and one accord, worshipping God together in perfect peace. However, the only discord found in the community was the howling of those who opposed the building of this church; there was no confusion among the Baptists.

One expression that struck us was "that we want a church of God" and "not the church that man made." Thus it is implied that any denominational is not a church of God, but man made. Since it is not a church of God it must be a church of Satan, so there are millions of churches for the devil in the denominationally built churches all over the land, according to this letter. This is a sample of the unionism, soft-soapy kind of sentiment entertained by those who have no conviction, believe nothing in particular, that any-

thing will do or one church is as good as another and all that kind of slush. Anything will not do, one church is not as good as another, and to believe just anything, so you are honest in it, is a damnable heresy.

I will give up church, family, life, everything before Christ; but next to Christ comes my church, which of course, is the Baptist church. I will lose all my friends, my family and my life before I will give up my church—unless I am thoroughly convinced that it is not the church of Jesus Christ, and I feel sure that will never happen.

After expressing considerable appreciation for us the "writer" (for, since no name was signed, that is all I can call him, he, she or it) went on to say that "we think you are too hard a Baptist." I confess up in part to the truthfulness of this accusation; I am a "hard Baptist," but not too hard; that is, I believe the doctrines held by the Baptist churches are the Bible truths—that it stands for the truth, the whole truth and nothing but the truth. I am conscientious in this, believe it with my whole heart. If that be true, then, how can I be decent and half honest if I do not stand by them "hard." So I am a "hard" Baptist. If people of other faiths do not the same thing, stand "hard" by the doctrines held by the church of which they are members, and believe their church to be the best of all the churches in the world, then they are a mighty poor makeshift of a spineless Christian. Believe something and die by it, is my religion.

While I am a "hard Baptist," I am not hard on people of other faiths. Every person in the land has the same privilege I claim for myself and that is to believe what they please, practice what he pleases, do as he pleases so long as it does not interfere with the rights of others, and no one has a single right to say them nay or interfere with their programs—even to building church houses, as many as they please and wherever they please. This is religious freedom, this is

true American principles as defined by the Constitution. No true Baptist stands for less, neither does he ask for more—just to be unmolested in his interpretation of God's Word, his practice of his religion and in his service to his God before whom he must stand and give an account at the judgment. He will never place one block in the path of anyone who is trying to serve his God as he feels moved to do whether he agrees with him or not. May the Lord help all Americans to practice and love the broadest toleration of religious thought and action.

NOTES AND COMMENTS

Rev. L. E. Roane has been called to pastor the following churches in Yaobusha County next year: Wayside, Pilgrim's Rest, Scobey and Dividing Ridge.

We learn with pleasure that arrangements are practically complete which will make it possible for Pastor Chas. H. Loveless to continue at Duck Hill another year.

Ananias and Saphira promised a certain portion of their possessions

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

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to the Lord and then kept back part of it; we are familiar with the results. I have heard of some Baptists who have done the same thing—what of their life? A rather dangerous practice.

The writer, having declined a call to Earle, Ark., will remain in his native State of Mississippi, and will serve Coffeeville, Oakland, Elam and some afternoon appointments.

We are glad to note that Miss Birdie Lee Hill, daughter of Pastor E. J. Hill of Merton Avenue Baptist Church, Memphis, has so far recovered from an operation, which kept her in the hospital for many days, and that she is able to be carried home.

New Office Boy: "I've added those figures up ten times, sir."
Employer: "Good boy!"
"And here's the ten answers, sir!"

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

BABY CHICKS FOR SALE

Barron strain large type purebred White Leghorn baby chicks, \$10.50 hundred. Chicks are very strong and stand cool weather better than hot weather.

Everlay strain Brown Leghorns, \$11.50 hundred.

Sheppard strain single comb Anconas, \$14 hundred.

Owens and Donaldson strain Rhode Island Reds, \$14.85 hundred.

Thompson strain Barred Rocks, \$14.85 hundred.

White Rocks, \$16 hundred.

All good, healthy, strong purebred guaranteed.

We pay postage charges and guarantee live arrival on all baby chicks.

Pullets of any breed listed, \$1.50 each.

Cockerels, good size, \$3 each.

Poultry book on feeding and raising chicks and pullets, \$3 postpaid.

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3. MAKE AN ESTATE NOTE. Such a note bears no interest and the obligation is paid after the maker's death.
4. GIVE IN YOUR WILL. A steward who would be found faithful will not fail to devise carefully and proportionately for kingdom interests.

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WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY 'PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

A HUNDRED YEARS OF WOMAN'S WORK

Evening—Morning
(Address delivered at Centennial of
Magnolia Baptist Church)

By
Edna Watkins Hewitt.

It is a genuine pleasure and a privilege to be with you on this occasion. Magnolia Church must have found, somewhere in the primeval forest of yesterday, the Fountain that Ponce of the House of Leon sought so earnestly. "Grow old along with me, The best is yet to be" applies never so truly as to the Church where "the Angel of the Lord" dwells.

Magnolia Baptist Church, I congratulate you, and wish for you as many happy returns of this Day as it will take to reach the Greatest Day in all history—the Coming of the King of Kings.

Evening: "Be still and know that I am God." The Day is at Evening. The west aglow with warm, rich colors, which seem to have all the changing hues of the Day, and spread them across the sky in one gorgeous sunset. The shadows lengthen. Stillness. Longings. Memories. Peace. And the Day is done.

Reverently we pause at the close of a century of Church life, and for a few moments look back across the path over which you have come. Against the sunset's melted prism of colors are silhouetted events and persons that have made this occasion possible.

Across the corridor of the years, we catch a glimpse of a few women, which helps us to know of what metal Pioneer women were forged. We see Chloe Holt swing into a saddle for a mad race against danger of the wilds and the revengeful hatred of the Spaniards—which even the strongest men present would not undertake.

We see Mrs. Hannan alone, with only her babe against her breast, face the Spanish Governor and demand the liberty of her preacher husband; fling into Gayoso's teeth the ultimatum which unlocked the prison doors for her husband.

Through the years, woman has bravely and earnestly carried on her work in the Master's vineyard. Much of it, by far the majority of it, was not spectacular: There was visiting of the sick; there were long hours of nursing; making room for the orphan; giving the preacher's family an old fashioned "pounding," (which is very different from some present day "knocking"); raising funds for the carpet on the church aisle, or for the organ deacon "sot-in-his-ways" objected to; caring first of all for her own household; teaching baby lips to whisper the "Now I lay me down to sleep."

In spite of weaving, cooking, nursing, sewing and so forth and so forth, she found time to think on His work. Sometime when the "leading man" in the church was making a plea for progress, he unconsciously expressed the thoughts his wife had planted in his mind, perhaps some evening by the open fireplace after the children had been

tucked in bed. He really believed the plan was his own and she—blessing on her—let him keep on believing.

A hundred years of woman's work? O yes. Not in its present form or organization, of course, but—woman's work for her Master just the same.

The history of Magnolia's organization, from the days of Ladies Aid until the Union of today, has been a story of loving service and loyalty to His Cause, making this Union second to none in our State. When the Book of Memory, kept in Celestial Courts, is opened, we will surely find there names and deeds of Magnolia's choicest women, under the caption, "She hath done what she could."

To me, the most significant name given to the Almighty, is the one He breathed through the flames at Horeb: I AM—My friends, it is not so much the things woman did thru the century, but what she was that makes us honor her today. Into the very warp and woof of her being, was woven unquestioning belief in the Inspiration of the Bible, from Genesis to Revelation. The foundation of her faith rested on the rock "Thou art the Son of God!"

The other day, I heard a group of children sing: "Tis The Old Time Religion." As their sweet, young voices carried the familiar strain, I forgot where I was, in memory I was a child again. I seemed to see faces of others, who years ago were wont to sing the same song. They are scattered now—the old home faraway. We are separated one from another. Some are sleeping beneath the stars in foreign soil, others under the whispering pines in the home land. As I heard that old song, into my heart crept a great thankfulness for my Missionary Father and Mother, and that generations back mine own people were Christians!

As we stand at the close of your Church Century's Day, let an evening song of Thanksgiving echo in your hearts for the long church history that is yours—priceless heritage—and "Praise God from whom all blessings flow!"

Dawn: Time passes. Christians cannot long indulge in retrospection. Like James, they may look to the Past, profit by its lessons, but vastly more important, they must constantly face the Future. Just now your feet press the threshold of a new era. The glorious Dawn, dewy in its freshness, sacred as a "day spring from on high", sends its roseate brilliance across the eastern sky. Like a tocsin call, the opportunity and responsibility of the new day send forth the reveille: "Awake, O Zion, and put on thy strength!"

I. The Strength of Stability, the brand Paul plead for when he said "stand fast".

The merchant prizes the regular trade; the teacher, the constant co-operation of parents. The doctor appreciates the friends he can count on, not the "will-o-wisp" practice, here today, over yonder tomorrow. The pastor feels the deep need of

church members who are not swayed by every "wind that listeth". Surely our Master yearns for men and women of strong, dependable character to carry on His work.

In your W. M. S., is there, perchance, a woman—direct descendant of the Laodiceans, neither hot nor cold—who works when everything goes her way, but throws up her hands and says "I'm through, let them do as they please", when she fails to carry her point? She belongs to most societies, poor thing. The mighty army of the Living God marches on, while she sits in some by-path with her own lonely shivering soul; sans joy, sans growth, sans reward!

Christian Stability is based upon Knowledge of the Christian's Old Guide Book. "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word!"

"I didn't know the rocks were there"—exclaimed the pilot after a great gash had been torn into the ship's hull. The captain sternly pointed to the chart and said: "They are marked there. It was your business to know." "I didn't know it was wrong", whines the shallow Christian who is reaping the "whirlwind".

Methinks the accusing finger of our Captain must point to the Holy Bible—neglected and dusty!

The W. M. U. stresses Bible and Mission study (Ignorance here is never bliss), Stewardship and Personal Service, all of which make for stability in Christian character.

Then there is the steadfastness gained through Prayer. The individual and the united prayer of His hand-maids, fills a large place in our Union's program.

Do you ever worry over the young people? If you are a parent, you do. They seem to hunt out new experiences like a stamp collector gathers stamps. But please, don't forget that each generation considers the young people of their day, well—hopeless. It hasn't been so long—has it?—since you were the "young set". Gossip and criticism never made you want to do better. These boys and girls of ours—

They are better, they are worse;

They are stronger, they are weaker;

They will do less, and accomplish more than we; God bless and keep our young people and teach us to pray! A little girl was very ill, her life was slipping out into the Beyond, it was hard for her to breathe. "Lift me daddy", she whispered, and his strong arm, O so gently raised her.

Dear fathers and mothers, are we lifting that boy, that girl, in the arms of Prayer to the Throne of Grace? . . . The abiding stability of Prayer!

II. The Strength of Unity. The strong church or society is the united church or society, "fitly joined together". The place filled, or the work of each individual is important. The story is told, that when the Christian religion was growing with such power that it seemed as if the whole earth would be brought to

IN MEMORIAM

Dr. Montgomery Curry Ellis.

Was born near Starkville, Miss., March 29, 1854, and died in Senatobia, Miss., August 19, 1926, leaving to mourn his loss an only child, Mrs. C. H. Moffatt, two brothers, W. L., of Artesia, and F. Ellis, of Sessums, Miss., one sister, Mrs. Dr. Barr, of Starkville, Miss., besides a host of friends.

He was a bird that left the nest early, starting while quite a youth to tread his way through life on his own responsibilities. For a time he taught school; then at the age of 27 he graduated at Louisville, Ky., Medical College with highest honors, and was offered a position in that institution as instructor. He declined this offer, and spent his life a country doctor in Panola and Tate Counties, some believing all the while that had he gone to a city he would have ranked with the highest.

In 1882 he was married to Miss Margaret Joiner, who preceded him to a fairer clime by several years.

In early manhood he professed faith in Jesus, the Christ and united with a Baptist Church, whose worship he attended to the end—attended the annual associational gatherings, was Sunday School teacher for several years and deacon for more than 40 years. He believed in taking care of his pastor. Being a man of conviction he was pronounced in his Baptist faith—thought all were wrong on points wherein they differed from it. The last day he was ever on the street he was also at church and while a matter was pending before the body someone asked Dr. Ellis, whose hearing was defective, what it was. He replied, "That's what I'm trying to find out now—if it is right, I want to vote for it; if it is wrong, I want to vote it down." That was his last public utterance, but it was characteristic of the man—he had said the like many times before.

During my wife's last sickness he was her physician, and as such greatly endeared himself to us all.

Dr. Ellis, my personal friend! Warmly, tenderly, goodbye. May the blessings of God rest on those whom you loved.

In good hope behind the Blood.

R. A. Cooper.

Christ in a single generation, Satan held a council with his aids. One suggested persecution.

"Why are you so foolish", Satan said, "the churches grow under persecution".

"Send a plague and kill them off", spoke another.

"Every Christian's death bed would make a thousand converts", replied Satan.

"Dress some of us in the garb of Christians and let us join the churches. Once within, we can make them fall out with each other or maybe with the pastor".

A fiendish laugh came up from the pit. "Now, we have it. We will stop their progress and make them

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miserable besides!" I exalted Satan.

Just a story? Yes, but with a forceful moral. No church can press forward unless the spirit of unity abides therein. No society can do its best work, unless its members are united in purpose.

III. **The Strength of Love.** How meaningless our efforts, how empty any success, unless Love is the motive back of it all. O, for a love that would give Jesus first place in our hearts; a love that would count no sacrifice too great to give His message of salvation to a lost world; a love so cleansed of baser dross that it would reflect to the world something of the purity, goodness and graciousness of the God, who is love.

A Scotchman was a quiet, inconspicuous passenger on an ocean liner. As they neared the coast of Scotland, he stood in the prow of the ship, and suddenly broke forth into the home coming song of the Scotts, while happy tears streamed from his eyes. "Why do you sing?" inquired a passenger. "Dinna ye know," came the response, "That is mine ain countree".

One day, I know not how soon, our eyes will catch a gleam of the bright shores across the River, from our hearts will spring the Christian's home coming song: "Nearer My God To Thee—Nearer To Thee".

When our day is done and the hand of time takes up the pen to write *finis* over the closed record of another Hundred Years, may others find the Kingdom work stronger and the world better because there have lived Christians of **Stability** within a **United** church, in a spirit of **Love**.

God bless and keep you, tenderly watch over you, Magnolia. And may the history of the next hundred years be as fair and as fragrant as the blossoms for which you are named!

—E. W. H.,
Summit, Miss.

SHALL WE PROTECT THE STRONG AND NEGLECT THE WEAK?

Whether in politics, business or religion my hat is always off to the layman who defends his chief, unjustly attacked. To so defend is noble. But to defend and provoke a pow-wow or prolong a contention when the complaint is just and the criticism needed, is ignoble. With these two principles distinct in mind I watched with deep solicitude the quotations and comments of the press concerning the attitude of Dr. Z. T. Cody (S. C.) on evolution and the outcome of the recent controversy on that subject. Dr. Cody's long and popular life argued mightily in his favor as an honest critic. He thought that the action of the Southern Baptist Convention in Houston on evolution did injustice to some cherished institution or in some way hampered the usefulness of some great teacher or both. To rectify this he seems to have laid himself out at full strength. Under such circumstances this would be right. It would be duty to the injured, to himself and duty to the

convention. If any man even thinks I'm wrong I'll thank him for trying to get me right. The great convention had better be right than wrong. Its bigness does not make a wrong right, however unanimously it may have been gone into. The larger the group the more colossal the blunder.

But there is another feature of that matter on which I am anxious to hear Dr. Cody. Three young preachers were attending Baptist schools. They seemed to have carried their consciences, their convictions with them. They went to be fed on the milk, the meat of the Word, but they were handed out slices of cold literature sandwiched with evolution. The diet didn't agree with them, and they didn't agree with it. They felt that they had asked for bread, and were given a stone; had asked for a fish, but were given a serpent. And when they cried out, "Oh, thou man of God, there is death in the pot!", they were expelled—they were swatted, crushed. They are where Paul was after the stoning at the gate of Lystra—left for dead, so far as these schools are concerned.

I do not know one of these young brethren personally. One of them may be, in embryo, a Gambrell, a Mullins, a Broadus. I asked a brother, whom I regard as being as truthful and sincere as men are made, if he knew them. He replied, "Only one—I was at school with one of them, and he was as fine a fellow as was in the bunch". Yet, he is expelled.

But suppose he had not stood so high—suppose he had been a low grade or mediocre. "Offenses must need come, but woe unto that man by whom the offense cometh." In fact, some of the most blistering things that Jesus said he said about offending his "least" ones. As I understand, these young brethren were conscience bound to plead for protection—it was not a case of "wicked lewdness". They exercised an inherent right. Therefore, their faculties should restore them to their places in school. And if I am right, it is a case where the law of returning "four fold" preeminently applies. I am conscious that this would be a hard thing for a faculty to do—hard because it is big. In fact I can see no other big thing they can do. This would be big—"profoundly big". I fear for a teacher who oppresses one of God's little ones; and I fear for the institution or even the denomination who would back him in it.

The philosophy of God's indignation is simple. You may take from a provident son an inherent right, but if he on the very heels of your imposition betters his condition, the father, though he doesn't like it, may pass it up; but you so treat his weak-minded son who, because of such treatment, must suffer indefinitely and you invite danger. You may take the athletic son, who is fond of practical jokes, snipe hunting into the wooded darkness and leave him there, and possibly the father will pass it up with a smile; but you take his babe into the woods at night and leave it and

cause it to so suffer as to hamper it for life, and you stir the bottom dregs of that father's nature. These young brethren not only suffer embarrassment for the present, but the weight of a great institution against them is left on them. So far as these institutions can accomplish it, they are hampered for life. No wonder God said, "Woe unto the world because of offenses"; and no wonder he said unto his redeemed ones, "If ye sin wilfully after you have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of fiery indignation which shall devour the adversary".

Dr. Cody went his limit to remove any insinuation that might hinder God's athletic sons (great teachers and great institutions). I am listening and looking to see him and others of our leaders lift the wrecked car off of God's little ones, still held under. But I wish that the driver of the car, the expelling ones, would leap to the wreck and rescue the little ones before our leaders can get there. My hat is off to them and my love is wrapped about them as a garment if they will. But if they persist, if they "patch up" and rush on, leaving the little ones to suffer on till death relieves—well, I still love them, the teachers, and my tears are with them, for God is looking on.

In good hope behind the Blood,

—R. A. Cooper.

Senatobia, Miss.

SHUBUTA W. M. U., SHUBUTA BAPTIST CHURCH

The Woman's Missionary Society of the Shubuta Baptist Church gave the following report to October 1st, 1926. They turn everything over to the Church Treasurer, who is also Treasurer of the budget, and the report made by the Associational President of the W. M. U. included only what they had done up to September 1st. So they have met all the units of an A-1 W. M. U., and the report made to their convention does not give them credit for what they have done. We are proud of our women, and wish our men would study half as much as they do. There would be so many more of them active workers in the Master's vineyard; more of them attend the stated meetings of the church, and be better developed givers. If every W. M. U. would do this year for the Orphanage Thanksgiving free cars, the Orphanage would get great help and the railroads would feel more like giving the free cars.

The Mississippi Eastern will carry donations for the Baptist and Methodist Orphanages, Children's Home and Old Ladies' Home, Jackson, from No. 22 to 26th inclusive, over their line to Quitman, and the Mobile & Ohio Railroad Company will have a car to move on local state line to Waynesboro November 26th, Waynesboro to Meridian November 27th, free of charge. Commence to prepare for the car now.

—W. H. Patton.

Associational report of the W. M. U., Shubuta Baptist Church:

| | |
|--|-----------|
| Home uses and pastor's salary..... | \$ 850.90 |
| Home and Foreign Missions..... | 366.80 |
| Orphanage Box..... | 135.00 |
| State Missions..... | 13.75 |
| Lottie Moon offering..... | 32.25 |
| Home Missions..... | 26.25 |
| Hospital Box and groceries..... | 14.50 |
| Personal service..... | 25.50 |
| Extension work..... | 4.00 |
| Superannuated preacher..... | 10.00 |
| September Week of Prayer for—State Missions..... | 29.00 |

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| Total..... | \$1,507.95 |
| Members enrolled..... | 43 |
| Average attendance..... | 14 |
| Mission study classes conducted..... | 1 |
| Number points reached in Standard of Excellence..... | 10 |
| Number systematic givers to the church..... | 40 |
| Number titheers..... | 10 |
| We have the Girls' Auxiliary, Royal Ambassadors and Sunbeams. This is an A-1 Union. | |

A man entered a hotel, placed his umbrella in the stand, and tied a card to it on which was written: "This umbrella belongs to a champion prize fighter. Back in ten minutes."

When he returned the umbrella was gone. The card, however, was still there and on it was added: "Umbrella was taken by champion long-distance runner. Won't be back at all."—Christian Evangelist.

PROGRAM OF ANTI-SALOON LEAGUE OF MISSISSIPPI

1. Hold in tact the laws we have.
2. Strengthen every weak place in our laws, both state and national, as rapidly as possible.
3. Assist the regularly constituted authorities to the limit of our ability in enforcing our laws, both state and national.
4. Educate our people, especially the young, by every means possible, especially from the churches and schoolrooms;
 - (a) On the hurtful effects of alcohol on the body and mind;
 - (b) On morals and business;
 - (c) On the duty of enfranchised people to study and keep abreast of the prohibition situation;
 - (d) On their duty to speak out for temperance and prohibition on all suitable occasions;
 - (e) On their duty to vote at every election!
5. To keep leaders, such as pastors and teachers, thoroughly posted as to all prohibition developments and as to the tactics of the liquor people.
6. Enlist Sunday Schools in aiding the League financially by taking collections on temperance Sundays for the League work.
7. Endeavor to secure a conference of state and district Sunday School Secretaries at an early date, to discuss questions pertaining to Sunday Schools and temperance.
8. The purpose of the League for 1927 is to employ a Superintendent, a stenographer, and two Field Secretaries.

THE BIBLE A GUIDE TO GOOD HEALTH

By G. T. Howerton, Starkville, Miss.

I have never heard a sermon or a lecture on 'The Laughing Cure', but there is abundant authority for such. And I mean BIBLE authority, too. The book of Job is quite old, and in this 'good old book' you will find—'You can laugh at sudden death'. If one can laugh in this condition there is no condition in which he may not laugh.

Jesus himself said—'You shall laugh'. He is surely good authority on health. David says 'He that sits in the heaven shall laugh', and David was pretty good authority, also.

Some modern writer has said:—
'A laugh is just like music, it freshens all the day.

It tips the peaks of life with light and drives the clouds away.

The soul grows glad that hears it, and feels its courage strong. A laugh is just like sunshine for cheering folks along.'

Judge Walter Malone wrote—

'Laugh like a boy at splendors that have sped,
To vanish joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.'

A laugh is just one of the cheeriest expressions of gladness and joy—both of which themselves are good health tonics. A laugh has another big advantage—it is contagious—very catching—

"Laugh and the world laughs with you."

If YOU try the laugh cure on yourself you are also trying it on OTHERS, for some one else is sure to 'catch it.'

Suppose instead of talking sickness and hospitals and operations to your neighbors you just laugh with them. If neither of you has anything to laugh at just laugh at nothing, and then laugh at yourself for laughing at nothing. If you are well it is easy to laugh, and if you are not well it is good to laugh. If you are glad it is natural to laugh, and if you are sad it may cure you to laugh. One thing is certainly true—it will cost you nothing to try this health tonic. The next time you are tempted to speak

of sickness, or accident, or operations, or any misfortune at the table just turn the temptation into a laugh—in fact no matter where you are just laugh. A smile is a silent laugh, and you are permitted to use this health tonic even in church. Some of these days we are going to have ministers in church who will begin the morning worship with a 'union laugh,' a chorus laugh, a unanimous laugh—especially just before the collection.

Half the folks who attend picture shows go there to hunt a 'good laugh.' Why not give them this 'good laugh' in church?

RESOLUTION

By W. H. Patton

Resolved; That we reaffirm our faith in Constitutional government, the eighteenth Amendment and the Volstead Act, and that we will have observance and enforcement of the prohibition law.

That every member should be a total abstainer from alcoholic beverages, and give their full co-operation and support to all officers who are conscientiously performing their duty in the enforcement of laws.

That we rally to the forces of righteousness for constant and never ending opposition to those who would nullify or repeal the Constitutional Amendment.

That we give encouragement in moral support and money to the Woman's Christian Temperance Union and Anti-Saloon League of Mississippi.

That we thank the dry enforcement officers for the activity shown since the reorganization of the enforcement officers, and for the results achieved.

That the making of intoxicants commonly known as "White Lightning" selling or buying of the same, profanity, cheating, dancing, card playing, pet parties, and desecrating the Sabbath, be not only held in contempt but that all our church members purchasing soft drinks, ice cream and cigars at drug stores on the Sabbath thereby helping and encouraging them in violating the laws of God by selling these articles upon the violators of prohibition and other laws as the most effective means for preventing the repetition of the offense.

That we thank the last session of the Legislature for the enactment of

the anti-evolution law for the good of our children.

That the Churches adopt the "Budget Plan" for financing their finances for home uses and benevolence.

That we make a member to member canvass of our church members in November or December in the interest of the "Budget Plan."

That an active campaign of education be kept up to arouse the minds of the public to the danger, to awaken a stronger feeling of responsibility of voting for active Christian men for all offices from the Marshall, and Constable to the President of the United States.

HAVE YOU?

Many churches in the state observed "Children's Week" but have not sent in their reports. It is very important that we get these reports within the next few days so we are urging each church that observed "Children's Week" and has not sent in a report to please send it right away to Miss Minnie Brown, c/o Baptist Building, Jackson, Miss.

BRO. GOREE RESIGNS BEULAH CHURCH

On Sunday, Nov. 7th, Rev. S. P. Goree resigned Beulah Baptist Church to take up again his work

as student of Baptist Bible Institute of New Orleans. However, the church has called Rev. B. W. Walker of Rosedale for next year. Bro. Goree is a splendid young preacher. He has a great passion for lost souls and a deep sympathy for world wide missions.

We shall remember him in our prayers.

—A Member.

The Rev. Mr. Hurst—"The meek will inherit the earth."

Mr. Henry Peck—"Yes, but the women that made them meek will take it away from them."

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